

er the indications based on sound
ies of animals and birds. Here
e not peculiar to India alone. We
ld by the common mass of people
e have collected at random some
ound recorded in the literature of
m below:

uilds its nest on a house it is
of safety from fire or lightning,
arrival indicates the coming of
and is associated with water and
hand, in some quarters, it is also
rvant' bringing not good luck but

own to have heralded the birth of
a house door is believed to foretell
est. A white one is considered a
Luck, but a black cock may be
ourite of the Devil and hence of
. The crowing of a cock at mid-
y some to mark the presence of the

like the swallow is a herald of
ered, sometimes to harbinger the
fortune.

was considered by sailors to indi-
disastrous storm, if it circled round
as. However, anyone killing it was
l by ill-luck for the rest of his life.

ain, is a bird noticed largely in
. Its red breast is associated with
, it is considered a death Omen or
s.

d to be sacred to Odin is distrusted
king' near a sick person's bed may
vens die near the tower of London
there is believed to exist a lurking
royal family.

xvii The owl was dreaded by the Romans as an omen of Death but was revered by the Greeks as the bird of Athene, Goddess of wisdom. Shakespeare mentions it in both the contexts.

xviii Cats, though an object of worship in Egypt are now associated with witches and Black Magic. Some considered black cats to be bringers of good luck and a cat's sneeze was a forecast for rain.

xix A hedgehog was considered to be an efficient weather-diviner.

xx Of snakes, an adder was an omen of ill-luck but if killed when seen in early spring it was considered to be lucky. When killed its fat and skin were considered to have medicinal value. Lizards were looked upon as favourable, but an ill-omen if one crosses the path of a bridal procession.

xxi Riding on a donkey, as it is said to be associated with Jesus Christ, is believed to be a cure for tooth-aches, whooping cough, etc., but some think bad luck will follow if anyone walks on the ground where a donkey may have rolled.

It is sometimes said that only the common people—the half-educated rustic or the manual labourer or the man in the street—hold belief in Omens and portents, but we find that down the centuries, the great and the mighty have been equally influenced by them. Here we quote some historical instances of such quaint beliefs from the Western World.

(1) The British Coronation Throne has placed under it the stone of Scone, on which every successive British monarch has to sit at the time of the crowning ceremony. It is believed to be of divine origin and embodies supernatural powers that are intended to safe-guard both the King and Kingdom from evil.

(2) In ancient times, Alexander the Great, the Conqueror of the World, almost met with his death at Babylon under an obsession caused by the prediction of his demise by Indian oracles (by Chaldean astrologers, according to another version).

(3) The Great Roman, Caesar is said to have had a premonition of his impending death and his wife Calpurnia was greatly overwhelmed by an ominous fear, as the hour of Fate approached.

(4) Queen Elizabeth I (although she promulgated laws against magicians and witchcraft) constantly took advice of Dr. John Dee, a genius of multifarious talents and author of 79 works (most of which remained manuscripts, being declined by publishers) but a believer in magic (so much so that he entrusted his young and pretty wife Jane to his assistant Kelly, under influence of an alleged communication from spirits, rendering such an advice).

(5) The great Napoleon Bonaparte, another dreamer of world conquest, often sought supernatural advice from the clairvoyante Madame Normand. 'Napoleon's Book of Fate' is a famous manuscript said to contain oracular predictions of the future through dreams and he used to continually consult it.

(6) Abraham Lincoln had a premonition of his death and is said to have stated, during the American Civil War, that he had a presentiment that 'I shall not out-last the rebellion'.

(7) It is on record that Queen Victoria of England wrote to Lord Melbourne (from Windsor Castle in 1839) that 'a little charm' she sent to him would keep him 'from all evils if he would put it with his keys'.

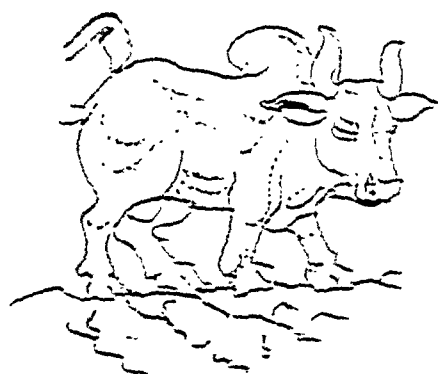
(8) At the military funeral of late (President) General Eisenhower, the ritual of presence of a horse and the placing of a sword on the coffin were both relics of ancient customs, according to which, the charger and weapons of a warrior were to be buried with the departed master.

(9) Adolf Hitler consulted astrologers for supernatural guidance and was greatly affected by dark undertones of black magic. His symbol of Swastika was an ancient magical diagram.

The above instances make it amply clear that belief in omens and auguries to indicate the nature of coming

magic is a common phenomenon both in the East as well as the West, amongst not only the common people but also the elite, the famous and the great.

The art of the soothsayer and the diviner is as old as man himself. In India, we have the source of all talismans and charms against ill-luck, disease or witchcraft, etc. in the most ancient Vedic literature, the *Atharvaveda*. It is seriously repeated in the astrological literature imputed to the mythological as well as the historical authors, Lord Shiva himself followed by Vasistha, Garga, Varahmura and Aryabhatta. In the West, the Chaldeans and Egyptians handed down the knowledge of astrological forecasting and magic to the Greek and Roman civilizations as well as to the Hebrew people, who left the amazing and astounding secret lore in the *Kabbalah* and Tarot systems of magic and prophecy. The Indian systems have thus paralleled and competing ideas and thoughts which have greatly influenced and permeated, in innumerable ways, not only the thinking of the people on earth but also determined the power of celestial beings in the occident.





CHAPTER II

Omens based upon Birds

Introductory

Indian thinkers, from time immemorial, have closely watched and examined the features, habits, activities and behaviour of birds in minute detail. They observed that in rapid house-building the bird surpassed all other creatures. Though the common people of India were not concerned with the ornithological study of birds, yet they had knowledge of their geographical or environmental position. It was this awareness on the part of ancient Indians which led them to consider the fauna as one of the deciding factors in choosing their places of living and also in determining the intensity of approaching weather and even far-off events. It was this coordination between the human and feathered beings that made the latter an important source or basis of prognostication for the former. Development of modern science and the spread of technology even have failed to wipe out this faith from the hearts not only of those who are still working in the fields or factories or toiling in pastures, but even from the minds of those who are engaged in highly sophisticated professions. The birds, thus, have been and still remain the concern of the learned and the lay-man alike.

Birds in Indian Literature

Rigveda, the earliest and oldest repository of knowledge, thoughts and language, the great Indian epics—the *Ramayana* and the *Mahābhārata*, the beautiful compositions of Sanskrit dramatists and poets, like Kalidasa, and modern naturalistic poetry as that of

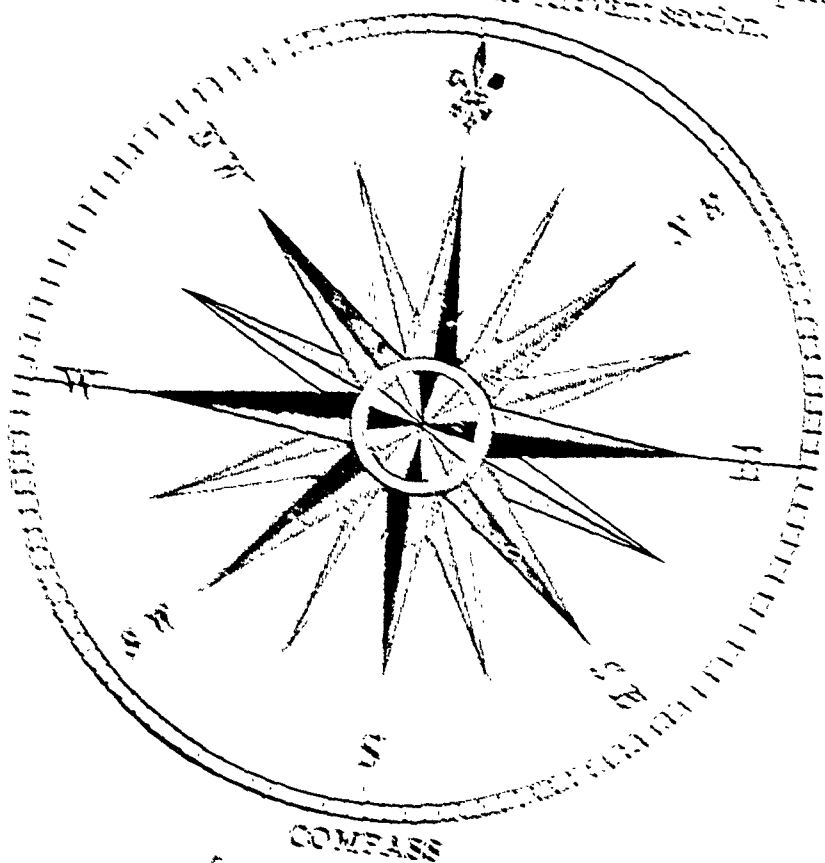
Rabindranath Tagore have taken significant notice of Indian birds. It was the grief of a female heron, which had moved Valmiki's heart so deeply that he articulated his emotions in a stream of metrical compositions in classical Sanskrit said to be the beginning of all poetry in that language. Ancient Indian geographers Vyasa, Bhaskara Varahamihira, etc. have analysed the role of birds in relation to the laws of nature and activities of human beings. Not only that, *Upanishads* too describe the relationship between the supreme soul and the individual soul in an allegory of the two birds, occupying the same tree (the body), one eating the fruit and the other quietly watching. The bird that watches in a detached manner represents *ātman* (i.e. Soul or the 'Spark of the Divine') in a man, while the other bird who eats the fruit (whether sweet or bitter) represents the physical or psychic aspects of the personality of the same man. The lofty moral of the story is the *Vedantic* principle that the day-to-day tumults and troubles or the joys and pleasures are to be experienced by the lower (or baser) faculties of man, while the 'higher self' (or spirit) should remain unaffected by them. In spite of all such learned quotations, however, it is actually the man in the street, the woman in the field or the boy in the pasture, who tend to have a sense of deep faith in the instinctive accuracy of prognostic behaviour of the feathered beings. This sort of emotional attitude of the common man has aptly found ample reflection in the folklore of India.

Scheme and Scope of the Chapter

It is impossible to determine the behaviour of all the major birds in relation to their impact upon the motives of human beings. Some of the authorities on *Indian Omens* have opted to determine the role of five main birds only, while others, of seven or eleven birds. In this chapter, we propose, however, to describe the direction and time-wise account of the chirping of the most popular and prominent seven birds, which are found in almost all parts of India as also in the rest of the world.

General Observations

1. Birds do not generally chirp during the night. A call from any bird or direction during dusk to dawn may be regarded as ominous.
2. People wishing to analyse the impact of the call should take the help of a compass to determine the direction of its origin or he should be sure of the direction.
3. One should be sure of the exact time of the call in day. For this purpose it is to be divided into four quarters. The numbers are prefixed to the answers to indicate the first, second, third and the fourth quarter of the day.
4. Chirping of birds at dawn and dusk should be regarded as a normal activity. It does not signify anything.
5. Identification of birds may be done from the pictures and description given in the relevant section.



FALCONS are hawk-like with pointed instead of rounded wings, and have no broad, fan-shaped tails; they usually sweep and cut swiftly through air and do not soar.



Falcon (Shyena)

OMENS BASED UPON THE DIRECTION AND TIME OF THE FALCON'S CALL

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-east
I. Though there will be a little delay, yet it will definitely rain.		I. You will undergo a loss.	
II. There is a possibility of danger from the Government.		II. There are chances of going abroad.	
III. Government will hinder the work.		III. There is a likelihood of enmity with the Government.	
IV. It will rain.		IV. You will be blessed with a son.	

Note:-

One should be sure of the exact time of the call. The day for this purpose is to be divided into four quarters. The numbers are prefixed to the Answers to indicate the I, II, III and the IV quarter of the day or night respectively.

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	South	Quarter	West

- I. You will have delicious things to eat.
- II. Disease will erupt definitely.
- III. You will have pains.
- IV. Break-down is imminent.

- I. The work will be performed according to your desire.
- II. There is a likelihood of the outbreak of fire.
- III. You have definite chances of proceeding on a journey.
- IV. War is imminent.

Quarter South-west

- I. The work nearing completion will be brought to a stand-still.
- II. Wicked persons will be taught a proper lesson.
- III. The army will come certainly.
- IV. Take heed of the alarm.

Quarter North-west

- I. You will be honoured by the Government.
- II. Be sure of getting a son.
- III. You may hear bad news.
- IV. There is a fear of danger. It may result in death.

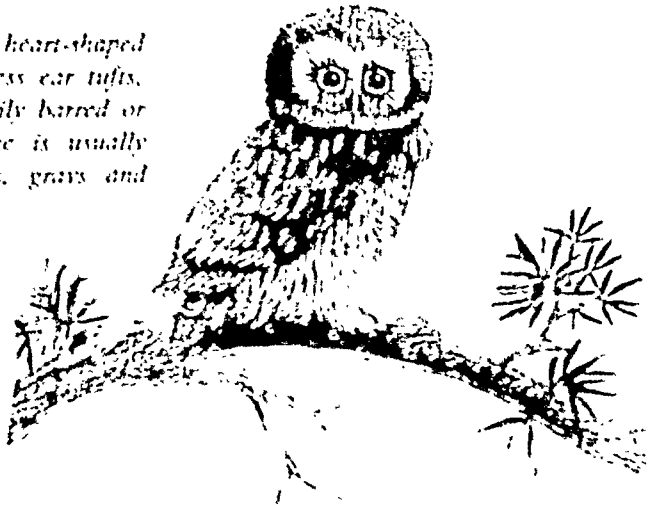
Quarter North

- I. Death at the hands of enemies.
- II. You will be in loss.
- III. Danger is definitely there.
- IV. You will gain wealth.

Quarter North-east

- I. Take heed of a serious alarm.
- II. Government will add to your comforts.
- III. You will have to face danger.
- IV. You will get money.

OWLS do not have heart-shaped faces and many possess ear tufts, underparts are heavily barred or streaked and plumage is usually mottled dark browns, grays and black.



Owl (Uluks)

OMENS BASED UPON THE DIRECTION AND TIME OF THE OWL'S CALL

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-east
I. Your desires will be fulfilled.		I. There is danger.	
II. You will get wealth.		II. You will undergo a loss.	
III. You will earn great profit.		III. Your friend will surely see you.	
IV. You will win favour with the Government.		IV. You will attain your aims.	

*Part of
the day*
Quarter
*Direction
of the sound*
South

- I. You may get the post.
- II. Beware of fire.
- III. You will earn easily.
- IV. You will get diamonds.

*Part of
the day*
Quarter
*Direction
of the sound*
South-west

- I. Beware of the danger.
- II. You may get the job.
- III. You may have to face ailment.
- IV. The work is likely to be obstructed.

Quarter West

- I. The wind is to be followed by the rain.
- II. You may get wealth.
- III. You may get the opportunity to see the ruler.
- IV. You will hear good news.

Quarter North-west

- I. It will rain heavily.
- II. You will be blessed by the goddess of wealth.
- III. You may have to face ailment.
- IV. Anger may intrude upon you.

Quarter North

- I. You may get wealth.
- II. You will find the lost article.
- III. You will get money.
- IV. Beware of the serpents.

Quarter North-east

- I. Beware of the danger.
- II. You will get money.
- III. Goddess of Wealth will bless you.
- IV. Take heed of the eruption of disease.

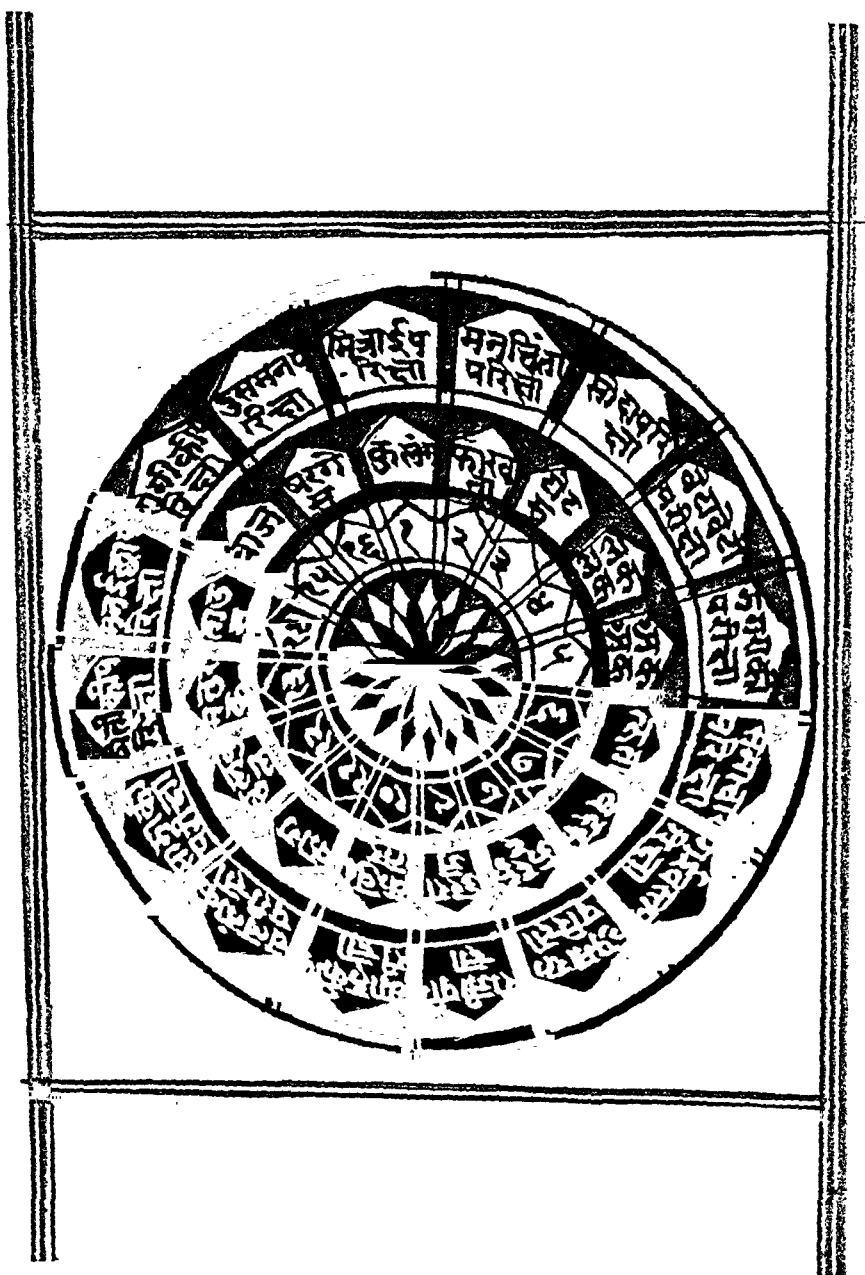
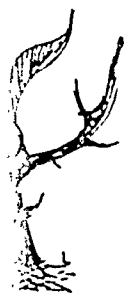


Diagram delineating birds as a source of prognosticating impending events.



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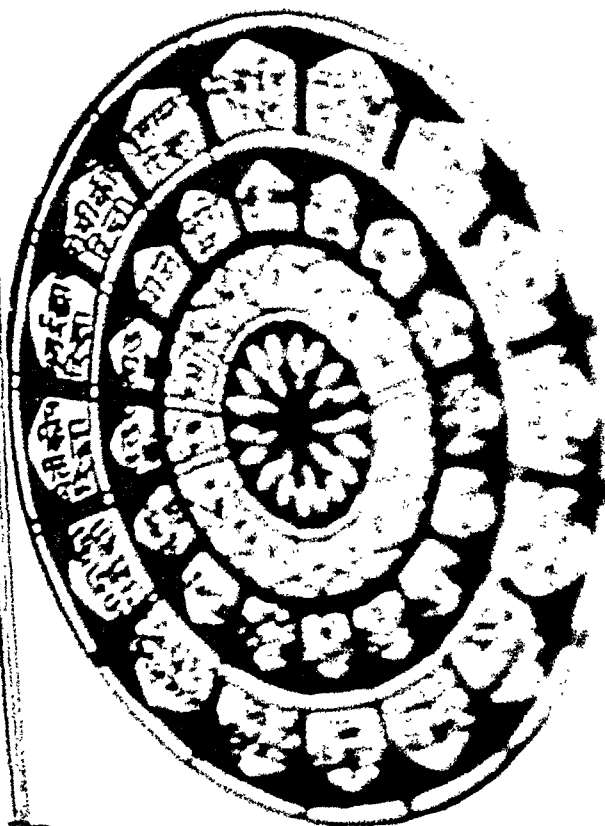
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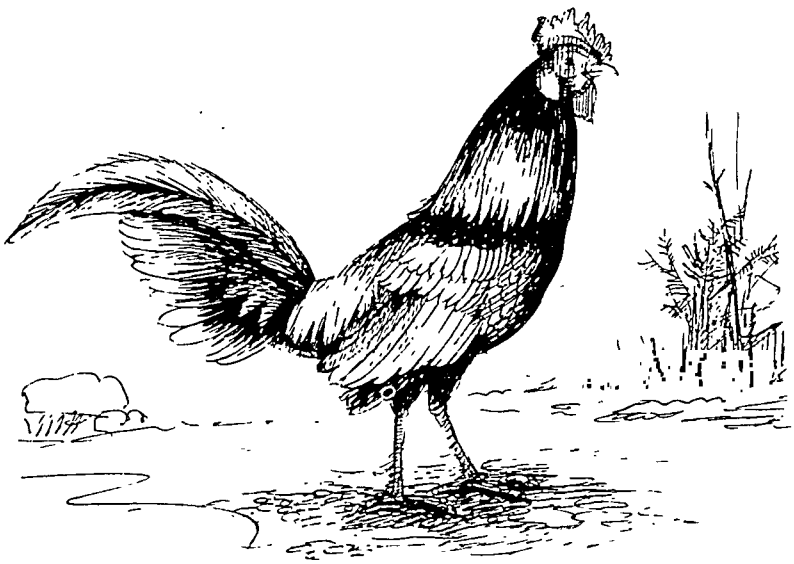
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<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	South	Quarter	South-west
I. Beware of the dangers.		I. Beware of the breaking out of fire.	
II. You will feel satisfied.		II. You will earn wealth.	
III. You may lose your friend.		III. It will rain very heavily.	
IV. Beware of the danger from unexpected quarters.		IV. A sudden loss cannot be ruled out.	

Quarter	West	Quarter	North-west
I. Beware of thieves.		I. Government may bestow favour on you .	
II. Beware of the outbreak of fire.		II. You may be blessed with a son .	
III. You may hear of somebody's death.		III. Beware of thieves.	
IV. Beware of the danger from unexpected quarters.		IV. Inauspicious events may happen .	

Quarter	North	Quarter	North-east
I. Danger to the life of your wife.		I. You will earn profits.	
II. Danger to the country.		II. Beware of the leopards.	
III. You will have pleasure and comforts.		III. Beware of thieves .	
IV. Inauspicious events may happen.		IV. Inauspicious events may occur.	



Cock (Kukkuta)

OMENS BASED UPON THE DIRECTION AND TIME OF THE COCK'S CALL

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-east
I. You may see a friend.		I. Beware of obstructions in your project.	
II. You may have more comforts.		II. You will earn profit.	
III. Beware of the outbreak of fire.		III. You may proceed on a journey.	
IV. You will get delicious food.		IV. Nothing will happen.	

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	South	Quarter	South-west

- | | |
|---|---|
| <p>I. You are heading to-
wards pleasure.</p> <p>II. You may have a
clash.</p> <p>III. You will obtain
wealth.</p> <p>IV. Skin-disease may
erupt.</p> | <p>I. Beware of thieves.</p> <p>II. You will obtain
some profit.</p> <p>III. Beware of the impe-
diments.</p> <p>IV. You may have to
hear bad news.</p> |
|---|---|

Quarter	West	Quarter	North-west
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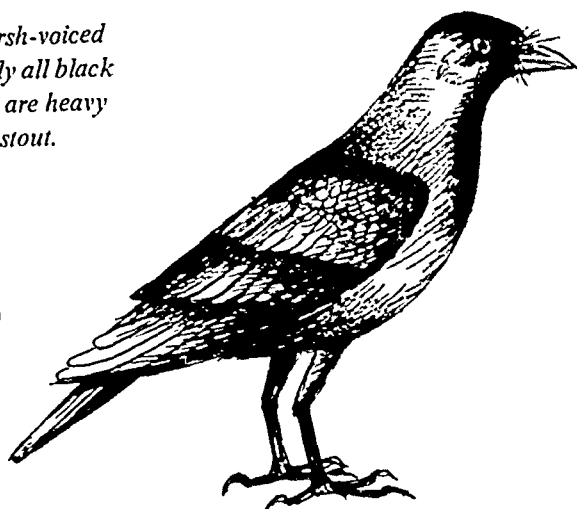
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| <p>I. You will gain.</p> <p>II. You will gain wealth.</p> <p>III. You will have a son.</p> <p>IV. You will be having a
meeting with your
wife.</p> | <p>I. You may have to
proceed on a jour-
ney.</p> <p>II. You have chances of
sexual intercourse.</p> <p>III. Quick gains.</p> <p>IV. Danger.</p> |
|--|--|

Quarter	North	Quarter	North-east
---------	-------	---------	------------

- | | |
|--|---|
| <p>I. You will get unex-
pected profit.</p> <p>II. You will have an-
xiety.</p> <p>III. You will be shocked.</p> <p>IV. You may have an
unexpected sickness.</p> | <p>I. You may have a
clash.</p> <p>II. You may be enter-
tained with delicious
food.</p> <p>III. You will earn fame.</p> <p>IV. You will have to face
disappointment.</p> |
|--|---|

CROWS are large, harsh-voiced birds, either all or nearly all black of plumage. Their bills are heavy and their feet and legs stout.

Crow (Kaka)



OMENS BASED UPON THE DIRECTION AND TIME OF THE CROW'S CALL

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-west

- I. You will earn profit.
- II. There is a possibility of the meeting of minds.
- III. You may have to face trouble.
- IV. There may be some bad news for you.

Quarter South

- I. You will get money.
- II. You will attain the position of authority.
- III. There is a danger to the unity of your family.
- IV. You will have to face trouble.

- I. A compromise will take place between you and your enemy.
- II. You will have to face danger.
- III. You will have to face trouble.
- IV. There is a possibility of blood-shed.

Quarter South-east

- I. You will have a meeting with your consort.
- II. You will have satisfaction.
- III. You will hear good news.
- IV. You will get money.

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	West	Quarter	North-west

- I. Your enemies will be destroyed.
- II. You will get a son.
- III. Your family will have prosperity.
- IV. You may have an encounter with a thief.

- I. You will have some disappointing news.
- II. You may have news about your son.
- III. Great profit awaits you.
- IV. There are chances of quick profit for you.

Quarter	North	Quarter	North-east
----------------	--------------	----------------	-------------------

- I. Goddess of wealth will bless you.
- II. People will have the opportunity to feel happy.
- III. You will be in a loss.
- IV. You will get money.

- I. Good news awaits you.
- II. You may have to face some trouble.
- III. Your efforts may yield good profit.
- IV. You may have to face disappointment.

MISCELLANEOUS

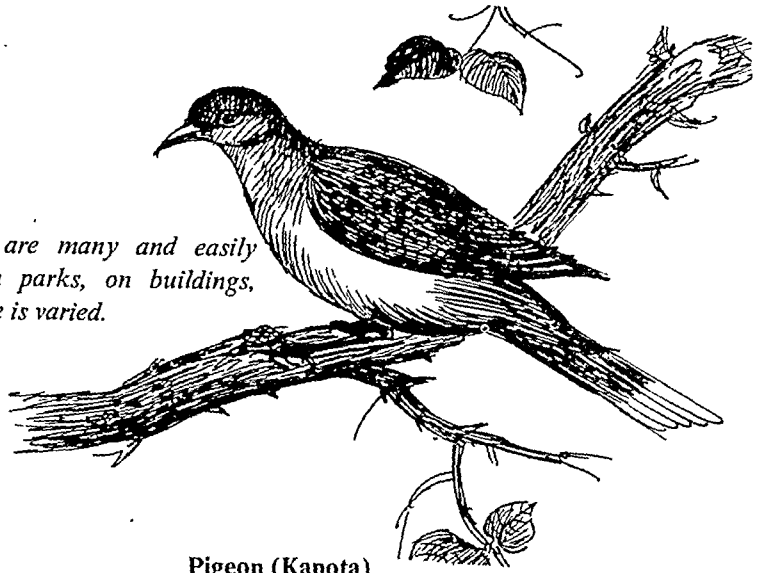
Effect of the gathering of Crows

1. Gathering of crows in the corner of the city indicates the possibility of infighting and impending drought.
2. Gathering of crows on the roof of a house or a cattle-shed indicates impending drought.
3. Gathering of crows inside a house indicates sorrow.
4. If a crow sits on the head of a person, he may become poor.
5. If a crow sits on the head of a lady, her husband is likely to face serious troubles.

Remedy

To avoid the evil effects of the sitting of a crow, the person concerned should offer sesame oil and garments to the poor or deserving persons.

PIGEONS are many and easily identified in parks, on buildings, etc. Plumage is varied.



Pigeon (Kapota)

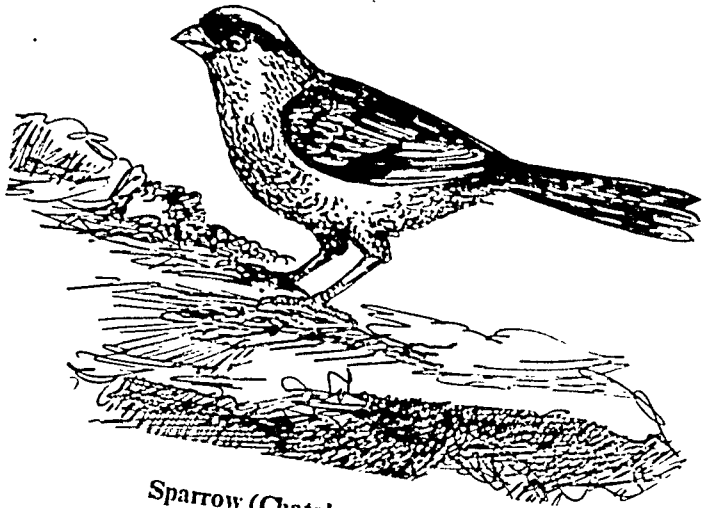
OMENS BASED UPON THE DIRECTION AND TIME OF THE PIGEON'S CALL

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-east
I. You will procure ample wealth.		I. You will have profit.	
II. Beware of the outbreak of fire.		II. You have the chances of being entertained with delicious food.	
III. You are going to be blessed with a wife.		III. Your enemies will surely be destroyed.	
IV. You will have to face impediments.		IV. You may have good news to hear.	

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	South	Quarter	South-west
I. You may have unexpected gains.		I. You may have pain.	
II. You may acquire a new vehicle.		II. Sexual excitement imminent.	
III. Beware of the danger.		III. You will earn money	
IV. Take heed of the alarm.		IV. Your merits are going to be recognised by the Government.	

Quarter	West	Quarter	North-west
I. Chances of good income.		I. You will earn money.	
II. You have chances of acquiring a vehicle.		II. Beware of thieves.	
III. Nice days ahead.		III. Ample profits.	
IV. Good gains.		IV. Ample wealth will grace your house.	

Quarter	North	Quarter	North-east
I. Beware of thieves.		I. Circle of your friends will be widened.	
II. You will have ample profits.		II. Beware of the outbreak of fire.	
III. You may acquire a vehicle.		III. Government may put hurdles in your profit.	
IV. You may have to face trouble.		IV. Beware of thieves.	



Sparrow (Chataka or Sona)

The crown of this pretty sparrow is lemon or pale yellow bordered with heavy black lines. The underparts of the bird are grayish white, the sides suffused faintly with brown.

OMENS BASED UPON THE DIRECTION AND TIME OF THE SPARROW'S CALL

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-east
I. You will get honour from the Government.		I. Beware of the outbreak of fire.	
II. Will get opportunity for merriment.		II. You will have ample profits.	
III. You may have a meeting with your friend.		III. Government will support you.	
IV. You may expect a heavy gain.		IV. You may be blessed with a son.	

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	South	Quarter	South-west

- I. You may have a loss if you resort to gambling.
- II. You will have heavy gains.
- III. You may have a meeting with your son.
- IV. Government will add to your comforts.

- I. It will add to your happiness.
- II. Government may honour your merits.
- III. You may have to hear unexpected news.
- IV. You will get the best things.

Quarter	West	Quarter	North-west
---------	------	---------	------------

- I. You will have to face difficulties.
- II. You will have to ward off thieves.
- III. You have chances of profit.
- IV. You have to bear a shock.
to ward off thieves.

- I. Beware of danger.
- II. You will get money.
- III. You will get publicity.
- IV. Army may come over here.

Quarter	North	Quarter	North-east
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- I. Shooting-stars may fall on the occasion.
- II. You have to try to ward off the loss of your consort.
- III. Take care of your clothes.
- IV. You may hear of somebody's death.

- I. Thieves will be brought to book.
- II. You may have to face disappointment.
- III. Beware of the outbreak of fire.
- IV. You may have to proceed on a journey.

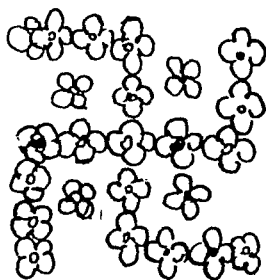
OMENS BASED UPON THE MOVEMENTS OF GOLDEN SPARROW (*CHATAKA OR SONA*)

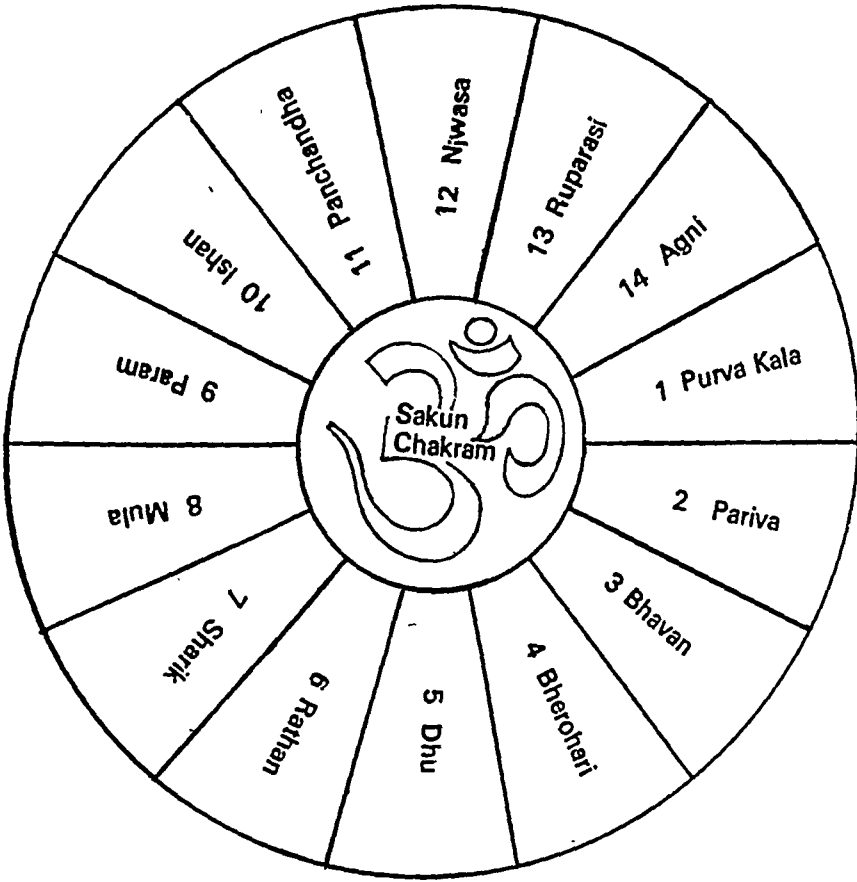
Instructions

- A. Hold the Golden Sparrow (the bird 'Sona')—a domesticated pet—in the hands (of the questioner). Let the bird fly over the diagram traced out on the ground. Make it sit upon a house in the diagram. Then refer to the corresponding number in the following table of answers. If it sits in the place, which has no number, the process should be repeated till it sits in a house, marked with some number.

Alternative

- B. The eyes of the questioner should be covered by a thick cloth. Then he should be asked to touch a house in the diagram with his finger. The number of the house touched should be referred to the number in the following table of answers.





PLEASE SEE NEXT PAGE FOR ANSWERS

OMENS BASED UPON BIRDS

Table of Answers

Site House

1. Purva Kala

2. Pariva

3. Bhavan

4. Bharohari

5. Dhu

6. Ratham

7. Sharik

8. Mula

9. Param

10. Ishan

11. Panchanan

12. Niwas.

13. Ruparashi

14. Agni

Result

Good Luck

Nice time ahead

No danger from enemy

Good time to start new project

Good Luck

Inauspicious days ahead

Danger is over

No danger. Good time to

lay foundations of a

village or a house

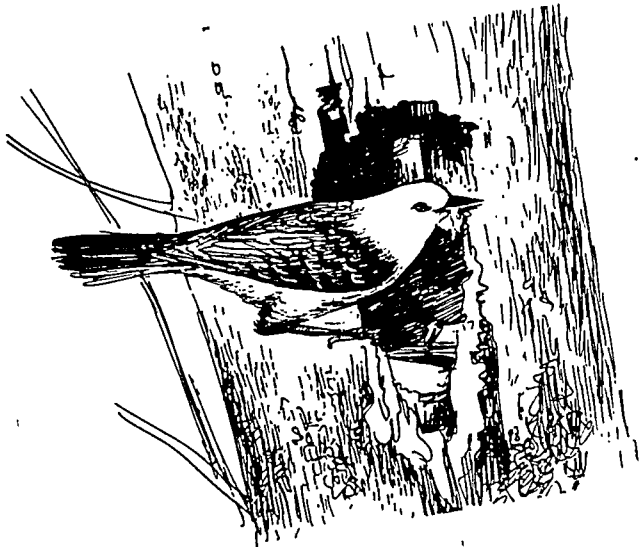
No danger

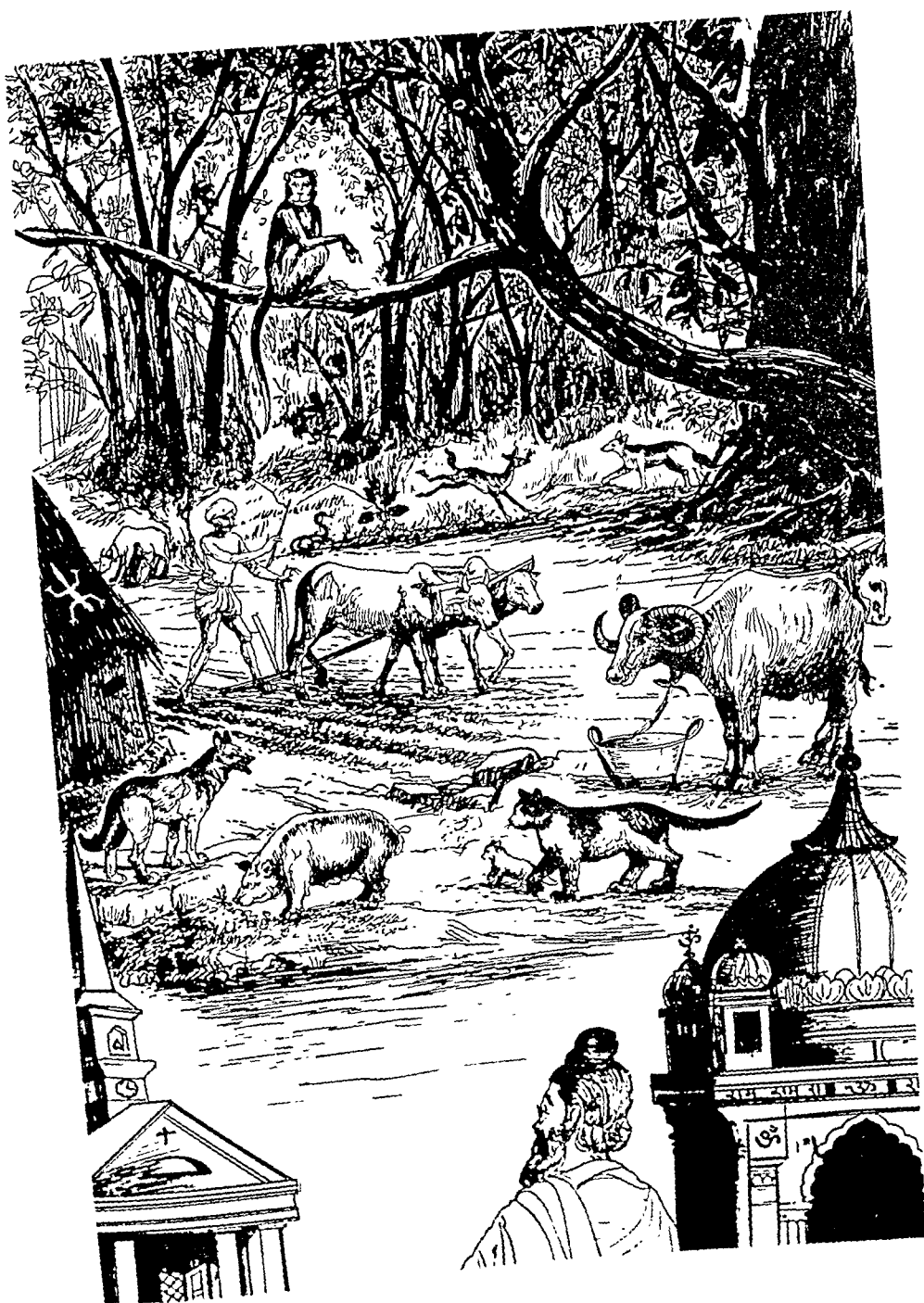
Attack by enemy

Opportune time

Auspicious days ahead.

Efforts required.





Omens based upon Animals

Introductory

In a beautiful passage, the Shatapatha Brahmana of the *Yajurveda* gives an interesting account of the origin of animals. *Purusha*, the Sacred Book relates, was all alone and desired someone for company. He transformed himself into two halves—a man and a woman. The woman out of modesty disliked cohabitation with one who had produced her. She became a cow. The *Purusha* also turned into a bull. They produced some kine. After that she became a mare, a goat, an ewe and so on. He also became a stallion, a he-goat, a ram etc. In this way pairs of all animals, right from the huge elephant down to the tiny ants were created.

General Observations

1. Animals have got significant importance in the religious life of the Hindus. Cow is generally worshipped and is honoured as Cow-Mother (*Gaumata*), so it is always and in all conditions auspicious.
2. The effect of the activities of animals is mostly noticed in relation to a journey.
3. In case of a jackal the numbers 1,2,3, and 4 prefixed in the answer chart refer to the I, II, III and IV quarter of the day and also of the night.





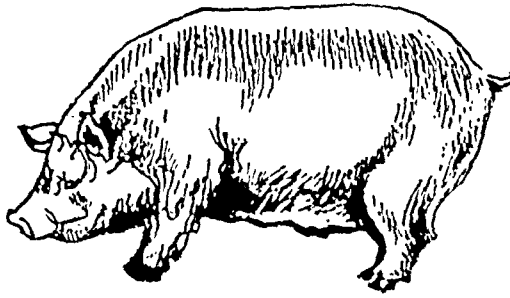
I OMENS BASED UPON THE ACTIVITIES OF CAT

(A) Inauspicious

1. If a person starts the journey and the cat mews without having a piece of food in its mouth, it is inauspicious.
2. During the course of a journey crossing of the road from any side by a cat is inauspicious.
3. If a cat falls on a sleeping person, it is an inauspicious sign.
4. If a cat sniffs the feet, it is bad.
5. If a cat licks the forehead of a woman, her husband may die.
6. If a cat licks the breast of a woman, her son may die.
7. If a cat licks the foot of a woman, her father-in-law may die.

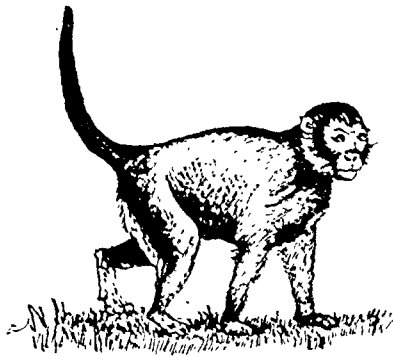
(B) Auspicious

1. If a person is going on a journey and sees a cat on the left side of the road, it is auspicious.
2. If a person is entering a village or city or house and a cat is coming out of the house towards his right side it is auspicious.
3. If a person has just started the journey and a cat mews (while keeping a piece of meat in its mouth), it is auspicious.



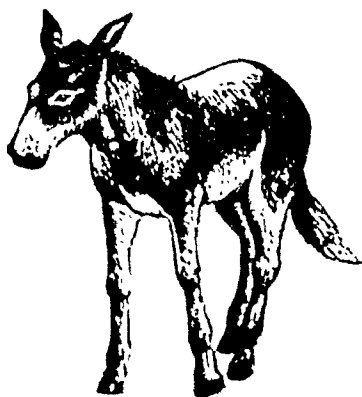
II OMENS BASED UPON THE MOVEMENTS OF A PIG

1. A pig (domestic) is always good.
2. If the pig is wet or covered with mud, it is more *auspicious*. If, however, the mud is dried up, it is *inauspicious*.
3. If a person sees a pig by his left side while proceeding on a journey, he is likely to achieve his objective.
4. If a person sees a pig towards his right side while entering a house, a village or a city, he will have benefits.



III OMENS BASED UPON THE MOVEMENTS OF A MONKEY

1. If a person starts on a journey and sees a monkey by his left side, it is good.
2. If a person starts on a journey and sees a monkey at twilight he is likely to achieve his aims.



IV OMENS BASED UPON THE MOVEMENTS AND HOOTING OF A DONKEY

1. If a person is going on or coming back from a journey hooting of a donkey on the left side of the road should be taken as auspicious.
2. Hooting of a donkey behind a person is inauspicious.
3. Hooting of a donkey in front is bad. It would be better to change the direction of walking.
4. Seeing a donkey and a she donkey in the sexual union indicates the success of work.
5. If a donkey is seen in the right side of the road while a person is proceeding on a journey, it is bad.

V OMENS BASED UPON THE MOVEMENTS OF MISCELLANEOUS ANIMALS (BUFFALO, BULL, DOG, ETC.)

1. If a person sees a bull or a buffalo sitting or moving on the road towards his right, it is auspicious.
2. If two buffaloes cross the road from the right side towards the left side, it is bad.
3. If a dog, having a piece of flesh or bone in its mouth, is seen on the road, it is good.
4. A dog on the right side of the road is good.
5. A dog easing itself on a heap of rubbish is auspicious.
6. Dogs in a coupling state are inauspicious.
7. A dog scratching its head is auspicious.
8. Crossing of the road from right to left by the above mentioned animals is generally auspicious.

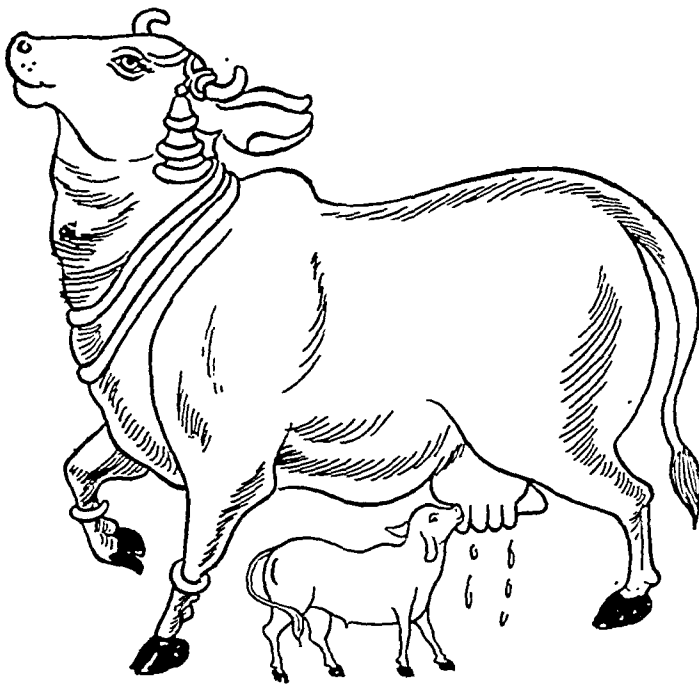
VI OMENS BASED UPON BELIEFS OF THE COMMON PEOPLE REGARDING ANIMALS

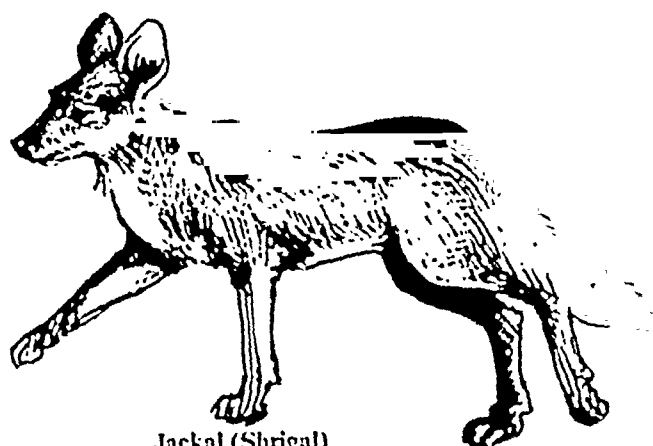
(A) Auspicious Animals

1. Pole-cat if seen on the left side of the road.
2. Deer on the right side of the road.
3. Deer in groups of 'threes' and 'fives'.
4. Black snake on the right side of the road.
5. Monkey on the right side of the road.
6. Cat on the left side of the road.

(B) Inauspicious Animals and Reptiles

1. Deer in groups of 'twos' and 'fours'.
2. A black deer left alone.
3. Black snake on the left side of the road. (It may be killed and thrown to the right side of the road).
4. White snake on any side of the road. (It may be killed and cut into pieces).
5. Lizard on any side of the road.





Jackal (Shrigal)

VII OMENS BASED UPON THE DIRECTION AND TIME OF THE JACKAL'S WAILING (IN DAY TIME)

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-east
I. Government is likely to fail.		I. Beware of your adversaries.	
II. The forces of Government will face defeat.		II. There is a danger to whole of the kingdom.	
III. Country may have to face a division.		III. There is a danger to the life of the Queen.	
IV. There is a danger to the whole class.		IV. You may be blessed with a son.	
Quarter	South	Quarter	South-west
I. The battle is likely to turn out fierce.		I. You are likely to be graced with ample wealth.	
II. Overall destruction is imminent.		II. Beware of the danger.	
III. You have to hear of somebody's death.		III. You will be happy.	
IV. You will carry favour with the Government.		IV. You may have to be separated from a friend.	

<i>Part of the day</i>	<i>Direction of the sound</i>	<i>Part of the day</i>	<i>Direction of the sound</i>
Quarter	West	Quarter	North-west

- | | |
|---|---|
| <p>I. Beware of the conspiracy of your opponents.</p> <p>II. Beware of the outbreak of fire.</p> <p>III. Your enemies are bound to be killed.</p> <p>IV. You will have quick gains.</p> | <p>I. Your merits will be recognised by the Government.</p> <p>II. You will have some domestic animals.</p> <p>III. There are chances of a clash.</p> <p>IV. There is a danger to the whole family.</p> |
|---|---|

Quarter	North	Quarter	North-east
---------	-------	---------	------------

- | | |
|---|--|
| <p>I. Fat lady is likely to die.</p> <p>II. Beware of thieves.</p> <p>III. You are likely to be entertained with delicious food.</p> <p>IV. You will have happy news.</p> | <p>I. You will get money.</p> <p>II. You may have intercourse with your consort.</p> <p>III. Your opponents will be destroyed.</p> <p>IV. You may be blessed with a son.</p> |
|---|--|

<i>Part of the night</i>	<i>Direction of the sound</i>	<i>Part of the night</i>	<i>Direction of the sound</i>
Quarter	East	Quarter	South-east

- | | |
|--|---|
| <p>I. You will have profits.</p> <p>II. You may suffer from a disease.</p> <p>III. You may have to be involved in a quarrel.</p> <p>IV. Take heed of your opponents.</p> | <p>I. Beware of the outbreak of fire.</p> <p>II. You will earn money.</p> <p>III. A danger awaits your son.</p> <p>IV. You will earn a good name.</p> |
|--|---|

<i>Part of the night</i>	<i>Direction of the sound</i>	<i>Part of the night</i>	<i>Direction of the sound</i>
Quarter	South	Quarter	South-west

- I. You may have unexpected profits.
- II. You have chances of sexual intercourse with your consort.
- III. Beware of danger.
- IV. You may suffer from a disease.

- I. You are likely to be tortured by some disease.
- II. There is a danger from unexpected quarters.
- III. You may get wealth.
- IV. Government is likely to bestow favour on you.

Quarter North-west

- I. You have the chances of getting wealth.
- II. Beware of thieves.
- III. You may have ample profits.
- IV. Be fearless and happy.

Quarter North-west

- I. Beware of thieves.
- II. You are likely to get wealth.
- III. You are likely to have some pain.
- IV. You are likely to be entertained with delicious food.

Quarter North

- I. Shooting stars may fall in your country.
- II. There is a likelihood of the murder of a woman.
- III. You will get your wife.
- IV. The departed person is likely to come back.

Quarter North-east

- I. You have to be watchful against thieves, particularly for one month.
- II. Beware of the outbreak of fire.
- III. There is a danger to the life of the King.
- IV. You will have all-round progress and prosperity.



CHAPTER IV

Omens based upon Throbbing of Limbs

Introductory

Kalidasa, generally acknowledged as the Shakespeare of India, has in his dramas and poetry given articulation not only to the feelings and emotions of the upper strata of society, but also to the experience and beliefs of those who are simply called as the rustic, tribal or common folk of the country. One of the beautiful verses in his world-famous drama—*Abhijnānashakuntalam*—makes reference to the throbbing of a limb, which proves that even in the ancient days omens were regarded as an authentic source of prognostication by the high and the low alike.

Once upon a time, relates the great poet, it so happened that Dushyanta, the charming ruler of Hastinapur went on a hunting expedition. While chasing a deer he came across the hermitage of Rishi Kanva. Meanwhile, he felt some throbbing in his right arm. The king grew a little puzzled, since according to belief, prevalent in those times, such a throbbing should necessarily result in a meeting with the beloved or sweet-heart. A hermitage, naturally, was the least appropriate place for such an eventuality. But the subsequent events proved that this throbbing did not occur without a meaning. The king unexpectedly came across a maiden of ravishing beauty—Shakuntala, the adopted daughter of Rishi Kanva. It resulted in love at first sight and Cupid worked instantaneously. Dushyanta married Shakuntala and, thus, enjoyed the forbidden fruit which was very sweet indeed.

Indian literature is replete with similar events and evidences, which show that throbbing of limbs has been regarded in India as one of the constituents of the Science of Prognostication throughout the ages. In addition to the faith that the common man reposes in this system, this has got sanction from the scriptures, the classical literature as well as historical events.

Scheme and scope of this chapter

Here in the following pages we present a concise account of the throbbing or twitching of various limbs in the human body. The results described are based upon the Indian folklore and ancient Indian works on this subject.

General Observations

1. Throbbing of limbs has been analysed, in this chapter in relation to a male human being. The convention, prevalent in India, maintained that, in such cases, where a side (left or right) of the limb is not particularly mentioned, the indication equally holds good in relation to women as well. Wherever the side (left or right) is specifically pointed out in relation to man, it should be invariably accepted that the same results will ensue if the opposite side of the similar limb of a woman throbs. For instance throbbing of the right eye of a man indicates that he will have a meeting with his sweet-heart. In the case of the woman, similar result (a meeting with her lover) will follow if her left eye were to throb.

2. It goes without saying that the discerning of the throbbing on a particular side or part of a limb is neither casually easy, nor practically difficult for any intelligent man or woman. It, however, depends entirely upon the degree of the awareness or sensitivity of the individual. Vibrations generally ensue and cease in an instant. So the individual alone is the right and the only detector of the throbbing or twitching of his o .b

Others may help in the analysis of the impact of throbbing, but discernment is an absolutely individual affair of the person. So before venturing on analysing the nature and impact of throbbing of limbs, one has to be invariably sure about this factor.

3. Acquisition of knowledge is important in life. Nothing can surpass it. A good man must attempt the study of as many branches of knowledge as possible and he should also try to become worldly-wise. The Science of Omens gets appreciation from the poor and the rich, the slave or the king alike and is generally regarded useful for all.

Prognostications

Throbbing of the head indicates good luck to the person concerned. If both sides of the head quiver, the person gets money. It augurs a foreign tour and a safe return if the right side of the head quivers. One goes away from his native place and earns wealth if the left side of the head quivers.

Quivering of the whole forehead indicates a foreign tour and hard work. If the right temple throbs the person concerned realises his objectives. If the left temple throbs, the desires are fulfilled. Throbbing in the neck foretells that the person concerned is likely to go to a foreign country and will realise his aims, earn money and come back happily.

Throbbing of right ear indicates that the person is likely to hear good news. His desires will be fulfilled. He will earn wealth and feel happy.

Throbbing of left ear indicates that the person concerned will have a meeting with his well-wishers, friends and some eminent personages.

Throbbing of the back portion of the ears of a person however indicates that the friends will abuse him.

Throbbing of the right eyebrow indicates goodluck and fame. If the right eye also throbs along with the eyebrow, the desires of the person concerned will be fulfilled.

Throbbing of the left eyebrow indicates a meeting with friends and moments of pleasure. If the left eye also throbs with the eyebrow, the person concerned will hear good news.

Throbbing of the right eye indicates that the person concerned will have a meeting with his sweet-heart, friends or relatives. He will feel happy. His desires will be fulfilled.

If *the middle portion of the eye* throbs, the person concerned will realise his objective and earn money.

If *the backside of the eye* palpitates, the man wins popularity.

If *the upper portion pulsates*, the man has a meeting with his friends. The quivering in the lower portion, however, brings about a quarrel with some person.

The twitching of upper eye lid indicates popularity if it is pointing towards the nose, fame if it points towards the ear, and physical trouble if it is equally dispersed in all directions.

If *the pupil of the right eye pulsates*, the man will have the occasion to feel happy particularly with his children.

Throbbing of the pupil of the left eye indicates good luck. It brings about pleasure if the back portion palpitates, it indicates the arrival of some guest, if the lower side of eye-ball palpitates. If the twitching in the eye points towards the ear, it indicates that the person concerned will receive good news from a guest.

Throbbing of the right cheek indicates that the health of the concerned person will be restored with some difficulty and delay.

Throbbing of the left cheek indicates that the happy work is likely to be interrupted. Somebody will return back from abroad. If the centre of the cheek twitches, there is a likelihood of begetting of a daughter or having pleasant news from the side of the daughter.

Palpitation in both of the cheeks together indicates that the person concerned is expected to get ample wealth.

Throbbing of the nose indicates the acquisition of wealth. If it throbs in the right side, there is a possibility of quarrel. If the tip of the nose twitches, it may bring trouble, mental worries and physical disease. If palpitation occurs inside one nostril, it will bring about pleasure. If it is *inside both nostrils*, it may bring fame and honour. If the portion adjoining the eye quivers, it is likely to make the man famous in the world.

Throbbing in the left side of the nose indicates ample happiness to the person. If the nostrils quiver, the man concerned will get happiness. If the side bones in the nose quiver, the person concerned is likely to face some trouble.

Throbbing of the mouth indicates the possibility of getting happy news from the side of the sons. It will bring pleasure if it throbs in the *right corner* and honour if it pulsates in the *left corner*.

Throbbing of upper lip foretells conciliation with the adversaries. Pulsation in the lower lip presages the arrival of a well-wisher or good news about him. Pulsation in both the lips indicates pleasure, good news and delicious food.

Throbbing of the chin indicates remembrance by friends. If it pulsates in the right corner, it predicts some trouble. If it throbs in the left corner, it may bring all round prosperity. If it palpitates right beneath the moustaches, the concerned person gets his desires fulfilled.

Throbbing of the right shoulder indicates the acquisition of wealth. If the left shoulder palpitates, the person concerned gets his desire fulfilled. If both the shoulders pulsate simultaneously, there are chances of quarrel and disquiet.

Throbbing of the right arm indicates the acquisition of wealth, fame and pleasure of a new love. If the left arm pulsates, the person concerned will have the lost or stolen article recovered.

Throbbing of the thumb of the right hand indicates a delay in the fulfilment of the desires. If the *fingers*

pulsate, there is likelihood of a meeting with friends and fulfilment of all desires.

Throbbing of the left armpit indicates hapiness, good news and a meeting with friends.

Throbbing of the thumb, forefinger, middle finger, ring finger and little finger of the right hand indicates quarrel, success in work, trouble, good news from friends and acquisition of wealth respectively.

Throbbing of the elbow of the right arm indicates quarrel and victory. If the pulsation is in the elbow of the *left arm* it may result in gaining of wealth.

Throbbing of right hand indicates the possibility of the fulfilment of desires.

Twitching in the palm of the right hand indicates good luck. If the corners pulsate, it may cause some trouble.

Twitching in the palm of the left hand indicates good health. If all the fingers and thumb pulsate simultaneously it may cause some trouble and quarrel.

Throbbing of the backbone in the right side indicates that the person concerned will attain popularity. If it pulsates in the central portion, the person is likely to become famous.

Throbbing of the upper portion of the back indicates trouble.

Throbbing of the bones in the right side of the back predicts the gain of a son and pleasure therefrom.

Throbbing of the right armpit indicates a trouble to the eyes.

Throbbing of the waist indicates trouble if it is in the right side and gain of a son if it is in the left side.

Throbbing of the rib indicates trouble if it is in the right side, and success, if it is in the left side.

If the private part throbs the person concerned is likely to go abroad.

Throbbing of the chest indicates a meeting with friends. It causes trouble if it is in the right corner, serious difficulties if the palpitation occurs in the left corner and up-gradation and popularity if the pulsation is felt in the centre.

Throbbing of the heart indicates trouble. Meditation, however, may bring relief to the concerned person.

Throbbing of the right thigh of a person indicates that someone is slandering him in absence. If the palpitation is in the *left thigh* he may get wealth.

Throbbing of the right testicle indicates regaining of the lost things. If the palpitation is in the left testicle, it predicts the gain of a son, happiness or a pleasure-tour abroad.

Throbbing of the hip indicates fame, if it is in the right side, pleasure if it is in the centre, happiness if the palpitation is in the left side, and trouble if it is in exterior part of the hip.

Throbbing of the joint between the leg and thigh indicates that somebody is blaming him in his absence.

Throbbing of the sole of right foot indicates difficulties. If the pulsation is in the sole of *left foot* of a person, he is likely to go abroad.

Throbbing of the right ankle indicates the false blaming of the person by some people. If the palpitation is felt in *left ankle* of a person he is likely to have a meeting with his friends.

Throbbing of right knee indicates difficulties from enemies, delay in the work and a visit abroad.

Throbbing in the right foot indicates good luck. If the sole also pulsates, one is likely to go outside and come back safely.

Throbbing of the left foot indicates that the lost thing will be regained.

Throbbing of the right toe indicates that the lost thing will be regained. Pulsation in the *second toe of the right foot*, foretells a quarrel with the adversaries. If the *middle toe* pulsates, it will bring good luck. If the *ring toe* pulsates, it indicates that a guest will come from a far-off place. Pulsation in the *little toe* indicates trouble.

Throbbing of the big toe, second toe, middle toe, ring toe and little toe of the left foot indicates honour, success, trouble, gain, and pleasure respectively.



CHAPTER V

Omens based upon Sneezing

Introductory

According to Carlo Signonio, the historian, the Christian custom of saying 'God bless you' when somebody sneezes started in the 6th century, when Gregory the Great was the Pope and an epidemic was on. In India, however, the custom of uttering 'OM' by the sneezer and 'Shantih' by the on-lookers on such an occasion goes back to the hoary past. The Hindus generally believe that the spirits enter or leave the body of a human being through the nose. So sneezing indicates the entry or the exit of the spirits. This view of the relation between spirits and sneezing is shared by the common people of almost all faiths throughout the world. This generalization of the folklore, of course, in no way affects the views of those who are engaged in the medical profession. Sneezing is considered to be bad, when the person trying to start something sneezes himself. But if the sneezer is someone else, the effect varies according to the direction, time, age, sex, etc. of the sneezer and the degrees of the steps that have already been taken by the person towards the starting of a particular action. Sneezing in the middle, that is, after the starting of an action does not signify anything.

The world view of omens based upon sneezing

Funk & Wagnall's *Standard Dictionary of Folklore, Mythology and Legend* records the following customs prevalent amongst tribal societies in various countries

regarding the effect of sneezing upon human beings.

1. The *Koita* of British New Guinea believe that sneezing in sleep is a sign that the soul has come back to the body.
2. The *Gulus* return thanks when they sneeze.
3. The *Tonga* consider that sneezing before a journey is a bad sign.
4. The *Jamaica Negroes* believe that if your nose itches someone is saying bad things about you.
5. *North Carolinians* believe that you will hear of a death if you sneeze at a meal.
6. *Estonians* hold the view that if two pregnant women sneeze together, they will have girls, and if the two husbands sneeze together, they will have boys.
7. In *Germany* it is believed that sneezing brings bad luck if it occurs while putting on shoes.
8. The *Moslems* wash their noses with water after sneezing because they believe that the devil will visit the nose at night.
9. The *Persians* utter prayers when they sneeze to keep the fiend out of their own bodies.
10. Among the *Greeks* sneezing was taken as a favourable or divine omen.

General Observations

1. It is only at the time of starting of an action that the effect of sneezing matters.
2. If the sneezer is suffering from a disease, the effect is neutralised.
3. If sneezing occurs, one should stop the action for a few minutes and start again.
4. One has to be sure of the exact direction of the sneezing.

INDIAN VIEW OF OMENS RELATED TO DIRECTION AND TIMING OF SNEEZING

<i>Part of the day</i>	<i>Direction of sneezing</i>	<i>Part of the day</i>	<i>Direction of sneezing</i>
Quarter	South-east	Quarter	East

- I. You will have to face hindrances.
- II. Beware of the out-break of fire.
- III. You will have opportunity to see your friend.
- IV. You will feel happy.

- I. Work will be obstructed.
- II. There is a danger.
- III. You will get food.
- IV. You will have a meeting with your friend.

Quarter	South
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- I. You will enjoy a feast.
- II. You may have quick gains.
- III. You may have to face impediments.
- IV. You will have a meeting with your friend.

Quarter	South-west
---------	------------

- I. You will earn profits.
- II. Beware of thieves.
- III. You may have to proceed on a journey.
- IV. You will have comforts.

Quarter	West
---------	------

- I. There are chances of a journey.
- II. You will have comforts.
- III. You may have anguish.
- IV. You will gain.

Quarter	North-west
---------	------------

- I. You will earn profits.
- II. You will have comforts.
- III. You may have comforts.
- IV. You will gain the thing immediately.

<i>Part of the day</i>	<i>Direction of sneezing</i>	<i>Part of the day</i>	<i>Direction of sneezing</i>
Quarter	North	Quarter	North-east
I. You will be in distress.		I. Beware of the dangers.	
II. You may have comforts.		II. You may have to bear a loss of money.	
III. You may have delicious things to eat.		III. You will have to face impediments.	
IV. You will hear good news.		IV. You will have quick gains.	

Indian View General

(1) Sneezing from the front side	—	Inauspicious
(2) Sneezing in a chain	—	Good
(3) Sneezing from the left side	—	Auspicious
(4) Sneezing of cats	—	Bad
(5) Sneezing at the time of purchasing an article	—	Auspicious
(6) Sneezing in the beginning of a religious performance	—	Bad
(7) Sneezing at the time of starting business	—	Good
(8) Sneezing at the time of entering into a new house	—	Bad
(9) Sneezing at the time of taking medicine	—	Auspicious
(10) Sneezing at the time of calling a doctor	—	Bad
(11) Sneezing at the time of starting on a journey	—	Inauspicious



SRI RAM

CHAPTER VI

Augurs related to prominent characters in the Rāmāyana

Introductory

Valmiki is a name as important as Homer. The metric compositions in the classical Sanskrit and the style of Indian epic poetry owe their origin to him. 'The material of the *Rāmāyana*, in its simplest form, the story of the recovery of a ravished bride', as Sister Nivedita opines, 'is not unlike that of another great epic, the *Iliad* of Homer'.

Once on a fine morning when Maharshi Valmiki was about to enter the river for a bath, it so chanced that two fond herons (*Kraunch-Mithuna*) disported on the bank and all of a sudden a passing hunter shot the male bird which at once fell dead in a pool of blood. The grief of the female heron was naturally unfathomable. Valmiki's heart was so deeply moved by its cries that he was forced to articulate his emotions in a stream of metrical compositions, which, at the command of Brahma, resulted in the birth of the fine Epic, the *Rāmāyana*.

In days of yore Koshala and Mithila were the two most powerful Kingdoms in North India, King Dasharatha the father of Rama ruled over the former and Janaka, the father of beauteous Sita reigned over the latter. There was during that age a vast Kingdom adjacent to the Southern shores of the ocean, Lanka, the abode of *Rakshasas* (demons and evil makers), where its mighty ruler, Ravana, through his great penances carried favour with Brahma, obtained impor-

tant boons from him and thus, became invulnerable to gods and demons (save the apes and men whom he considered to be of little worth). Valmiki's epic is, in a sense, constructed upon the events which occurred around these three mighty Kingdoms.

The story of Rama

Vishnu, in order to relieve the gods and sages of the tyranny of *Rakshasas* resolved to incarnate and appear in the human form in the world. He sent to King Dasharatha through priests a pot of Magic Waters, of which half was taken by his queen Kaushalya and a quarter by Kaikeyee and the remaining quarter by Sumitra. The three queens of Dasharatha were, in due course, blessed with four sons. Kaushalya gave birth to Rama, Kaikeyee's son was Bharata and Sumitra begot Laxmana and Shatrughna. All the boys grew up. Rama performed miraculous feats and killed such demons as Taraka even in his childhood.

Sita, literally meaning a furrow and, mythologically referred to as a goddess of agriculture, arose from the earth, while her adoptive father, Janaka was ploughing. When Vishnu had decided to incarnate in the form of Rama, his wife Laxmi had followed suit and manifested herself in the form of Sita, The purpose was obviously to bring about the destruction of Ravana, the wicked demon ruler of Lanka.

Rama, by bending Shiva's wonderful bow, won Sita in a tough contest arranged by Janaka in his Court at Mithila. The eternal pair of Vishnu and Laxmi, thus, got united together in their assumed human form of Rama and Sita.

When Rama was about to be installed as the successor of his aged father on the throne of Ayodhya, his step-mother, Kaikeyee under a previously granted promise, asked Dasharatha to install her son Bharata as his successor and also to send Rama away into exile for fourteen years. Laxmana and Sita also accompanied Rama and settled for some time at Chitrakuta in the Dandaka forest. Meanwhile, Dasharatha breathed his

last. Bharata refused the throne and tried to persuade Rama to return back. Rama did not agree and advised Bharata to rule over Koshala as his viceroy.

After passing over ten years in the Dandaka forest, Rama, under the advice of sage Agastya decided to move to Panchavati, the area which was very much infested with rakshasas. There, Ravana's sister Surpanakha tried to seduce Rama. When she failed, she instigated her brother Ravana to abduct Sita which he did. Rama attacked Lanka. He was aided by Laxmana and the 'apes' Sugriva, Hanuman, Angada, Zamavanta and so on. Ravana's pious brother, Vibhishana co-operated with Rama. Rama killed Ravana and rescued Sita, after a terrible battle in which Ravana's brother Kumbhakarna and son Indrajit were also killed.

After winning victory over Ravana, restoring the rule of law in all the troubled areas and completing the fourteen years of exile, Rama returned to Ayodhya with Sita and Laxmana. They received a lusty welcome from the people of Koshala. Rama occupied the throne, and ruled over the land for a long time with honesty, dignity and impartiality.

Scheme and Scope of this Chapter

Rama's story has been regarded as highly symbolic in its essence as well as contents. The term Rama has become a *Mantra* and almost all Hindus believe that he was the incarnation of Lord Vishnu. Similar is the case of other characters also. That is why a number of omens and auguries have been developed or based upon the *Rāmāyana*. The effect of the omens presupposes some degree of faith. Those who repose their faith on these characters will find proper solutions to their problems.

General Observations

1. Read the table of significant characters in the *Rāmāyana*.
2. Do not read the chart of answers at this stage.

3. Choose one of the 16 names mentioned in the table of characters.
4. If it is not possible to remember the name of the character, seek any number between 1 to 16 (both inclusive).
5. The character or the number picked, should be referred to its corresponding number in the chart of answers.
6. Presiding deity of this table is *Rama*, so it is advised that the mystic *Mantra* RAMA should be recited eight times before venturing on the operation of this.

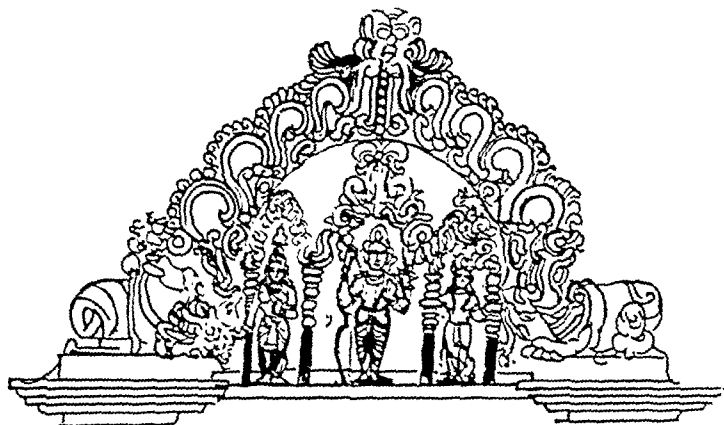
The Table of Significant Characters of the *Rāmāyana*

1 Shri Ram	2 Sita	3 Laxmana	4 Vibhishana
5 Kumbhakarna	6 Angada	11 Sugriva	12 Indrajit
13 Surya	14 Bharata	15 Zamavanta	16 Narada
7 Kaikeyee	8 Hanuman	9 Bhilla	10 Ravana

PLEASE SEE NEXT PAGE FOR ANSWERS.

Chart of Answers

1. You will get wealth.
2. Your worries will be over.
3. You will achieve success.
4. You will achieve success.
5. You are likely to get wealth.
6. You will win favour with Government.
7. Your health will deteriorate.
8. You will have all sorts of gains.
9. You will have pleasures.
10. You will quarrel with somebody.
11. You are likely to undergo a loss of money.
12. You will have all sorts of benefits.
13. You are likely to get involved in a quarrel.
14. You will obtain all sorts of pleasures.
15. You will have to quarrel with somebody.
16. You are likely to get involved in a brawl with somebody.





GODDESS DURGA

CHAPTER VII

Omens based upon the Mystic Decalogue (Rahasya—Dashaka)

Introductory

Like *Christmas* in the West, the festival of *Durgapuja* is celebrated with great zeal and zest in India. Coinciding with the *Dashahara* which reminds us of the victory of Rama over Ravana or of good over the evil, *Durgapuja* represents the victory of Durgā, the goddess of valour and virtue over the demons, the forces of vanity and vice.

Mahishasura, king of the demons, as the Markandeya Purana describes, once defeated the gods in war and forced them to wander here and there on earth as beggars. Indra with other gods approached Lord Vishnu for help. The pathetic condition of the gods enraged Lord Vishnu so fiercely that a stream of power (*teja*) burst forth from his mouth. The mouths of other gods Brahma, Shiva, etc. gave similar powers. The streams of power, coming from the mouths of these gods, were transformed into a fiery female figure, known as Durgā or Mahamaya. The gods then presented their weapons to Durgā. She slew Mahishasura and his followers and thus relieved the gods of their agony and troubles.

Goddess Durgā is said to have ten forms, viz (1) *Durgā* the destroyer of demon Durgā, (2) *Dashabhuja* (ten armed), (3) *Singhavāhini* (seated on a lion), (4) *Mahishasuramardhini* (destroyer of a demon in the form

of buffalo), (5) *Jagaddhatri* (the mother of the world), (6) *Kālī* (the Black Goddess—who slew *Raktavijā*), (7) *Muktakeshi* (with flowing hair), (8) *Tārā* (the saviour), (9) *Chhinnamastakā* (headless) and (10) *Jagadgaury* (golden coloured).

People of Bengal worship Durgā generally in her form of Kālī. The worshippers of Durgā are generally known as *Shaktas* in contrast to the devotees of Vishnu and Shiva, who are termed as *Vaishnavas* and *Shaivas* respectively.

General Observations

The questioner and the priest (or a friend) should pay their respect to goddess Durgā.

Steps

1. The questioner may read the table of 'Houses' of Problems in Section I corresponding to his question. Alternatively, he may select at random any number out of 1 to 40 (both inclusive).
2. Then he may consult the table of predictors under that problem in Section II. He may at this stage repeat the following mystic *Mantra* seven times concentrating on Goddess Durgā and praying for her Grace:-
 'OM KRING SHRING SATYAM VADA SVAHA'
 (Let the Goddess of power pronounce a true commandment to solve my problem)
 Thereafter, he may pick up at random, any one of the ten predictors.
3. The position of the predictor may be noted and the answer should be found at the same number in the table of Predictions in Section III under the name of that predictor. (In Section III, the predictors have been arranged under Roman alphabetical order.)

General Observations

1. Suppose the question relates to 'apprehension from somebody' (at No. 5 in the Houses of the Problems, or suppose the questioner picks out No. 5 in the list in Section I.)

2. After repeating the mystic *Mantra* seven times, if the questioner touches in Section II in the table under Problem No. 5, say the figure 8, it means, his nominee in this council of Predictors is Atri Rishi.
3. Atri Rishi's answer will be found at number 8 in his ten commandments, his position in the Problem House No. 5 being at No. 8.
4. Hence the reply will read 'There is no cause for alarm. Do not worry'.
5. Before venturing on the operation of the *numeric decalogue*, they should utter—'*Namo Durgayai*' (salutations to goddess Durgā) ten times with folded hands, bowing head reverentially and with complete concentration of mind.

This mystic decalogue consists of 40 houses of problems. Each house has its own council of 10 predictors. Each predictor has the authority to pronounce 10 commandments. The councillors of all 'houses' are not the same individuals, but most of the members belong to more than one council, although their order of sequence differs in different 'houses'.

They pronounce different commandments from the different councils. To avoid confusion, following procedure or steps should be adopted.

Steps

1. The questioner should first of all select one *House of Problem* amongst 40 either by naming it himself or by uttering a number between 1 to 40 (both inclusive).



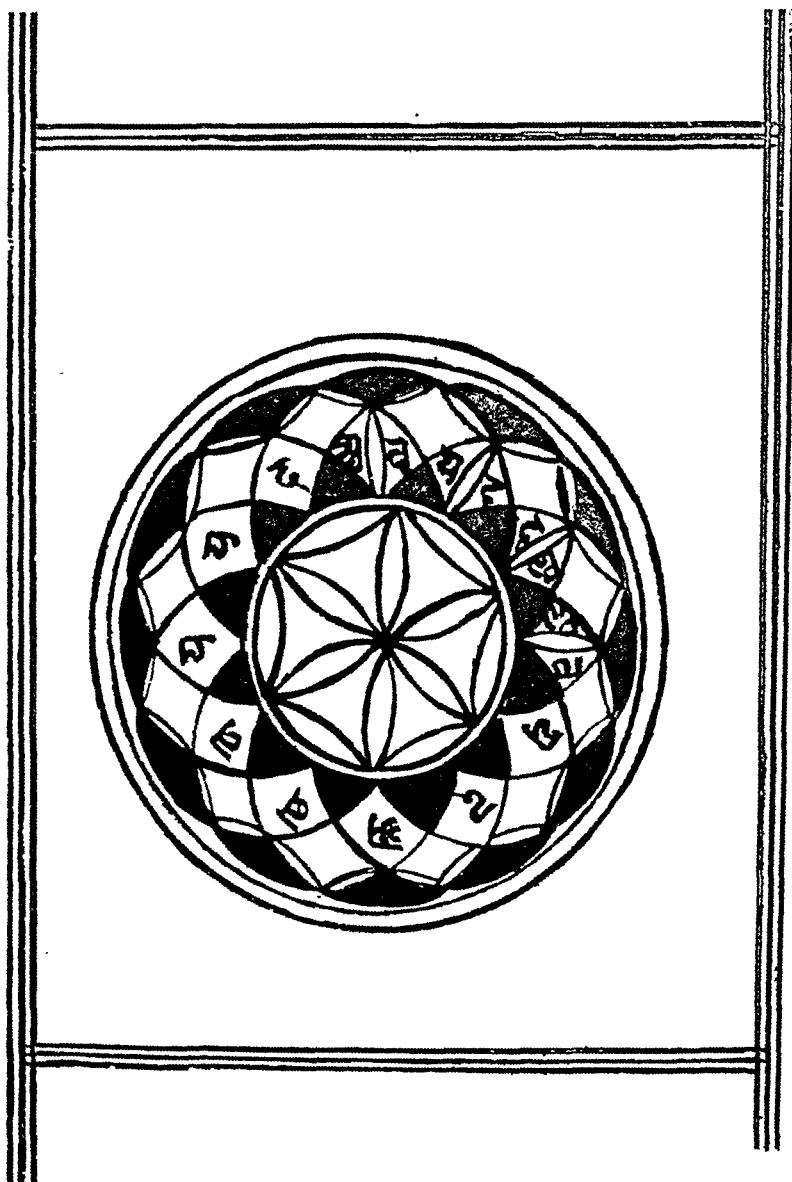


Diagram delineating the concept and process of playing
dice containing Mystic syllables.

SECTION I

HOUSES OF PROBLEMS

- | | |
|------------------------|-------------------------|
| 1. Dwelling House | 23. Lost article |
| 2. Residence | 24. Disease |
| 3. Service | 25. Friendship |
| 4. Medicine | 26. Cattle |
| 5. Apprehension | 27. Coming back from |
| 6. Imprisonment | tour. |
| 7. House | 28. Business |
| 8. Anxiety | 29. Sowing the Seeds. |
| 9. Gambling | 30. Tilling |
| 10. Employment | 31. Quarrel |
| 11. Placing of objects | 32. Theft |
| 12. Military Affairs | 33. Foreign Tour |
| 13. Borrowing | 34. Hunting |
| 14. Vehicles | 35. Arrival of a newly |
| 15. Marriage | wedded wife |
| 16. Pilgrimage | 36. Proposal for mar- |
| 17. Education | riage |
| 18. Journey | 37. Animosity |
| 19. Progeny | 38. Freedom |
| 20. Life Partner | 39. Living in a village |
| 21. Authority or Post | 40. Eradication of |
| 22. Wealth | disease |

SECTION II

HOUSES OF PROBLEM WITH THEIR
COUNCILS OF PREDICTORS

1. Dwelling House

1. Marichi Rishi
2. King Chandrodaya
3. Sahadeva
4. King Harishchandra
5. Vasistha Rishi
6. Kumar Rohitasva
7. Pulastya Rishi
8. King Venu
9. King Shalivahana
10. Angira Rishi

2. Residence

1. King Chandrodaya
2. Sahadeva
3. King Harishchandra
4. Vasistha Rishi
5. Kumar Rohitasva
6. Pulastya Rishi
7. King Venu
8. King Shalivahana
9. Angira Rishi
10. King Bhagiratha

3. Service

1. Sahadeva
2. King Harishchandra
3. Vasistha Rishi
4. Kumar Rohitasva
5. Pulastya Rishi
6. King Venu
7. King Shalivahana
8. Angira Rishi
9. King Bhagiratha
10. Atri Rishi

4. Medicine

1. King Harishchandra
2. Vasistha Rishi
3. Kumar Rohitasva
4. Pulastya Rishi
5. King Venu
6. King Shalivahana
7. Angira Rishi
8. King Bhagiratha
9. Atri Rishi
10. Shri Ram Chandra

5. Apprehension

1. Vasistha Rishi
2. Kumar Rohitasva
3. Pulastya Rishi
4. King Venu
5. King Shalivahana
6. Angira Rishi
7. King Bhagiratha
8. Atri Rishi
9. Shri Ram Chandra
10. Shri Vasudeva

6. Imprisonment

1. Kumar Rohitasva
2. Pulastya Rishi
3. King Venu
4. King Shalivahana
5. Angira Rishi
6. King Bhagiratha
7. Atri Rishi
8. Shri Ram Chandra
9. Shri Vasudeva
10. Laxmana Jati

7. House

1. Pulastya Rishi
2. King Venu
3. King Shalivahana
4. Angira Rishi
5. King Bhagiratha
6. Atri Rishi
7. Shri Ram Chandra
8. Shri Vasudeva
9. Laxmana Jati
10. King Yudhisthira

8. Anxiety

1. King Venu
2. King Shalivahana
3. Angira Rishi
4. King Bhagiratha
5. Atri Rishi
6. Shri Ram Chandra
7. Shri Vasudeva
8. Laxmana Jati
9. King Yudhisthira
10. King Sugriva

9. Gambling

1. King Shalivahana
2. Angira Rishi
3. King Bhagiratha
4. Atri Rishi
5. Shri Ram Chandra
6. Shri Vasudeva
7. Laxmana Jati
8. King Yudhisthira
9. King Sugriva
10. Arjuna

10. Employment

1. Angira Rishi
2. King Bhagiratha
3. Atri Rishi
4. Shri Ram Chandra
5. Shri Vasudeva
6. Laxmana Jati
7. King Yudhisthira
8. King Sugriva
9. Arjuna
10. Zamavanta

11. Placing of Objects

1. King Bhagiratha
2. Atri Rishi
3. Shri Ram Chandra
4. Shri Vasudeva
5. Laxmana Jati
6. King Yudhisthira
7. King Sugriva
8. Arjuna
9. Zamavanta
10. Bhimasena

12. Military Affairs

1. Atri Rishi
2. Shri Ram Chandra
3. Shri Vasudeva
4. Laxmana Jati
5. King Yudhisthira
6. King Sugriva
7. Arjuna
8. Zamavanta
9. Bhimasena
10. Nara Mahavali

13. Borrowing

1. Shri Ram Chandra
2. Shri Vasudeva
3. Laxmana Jati
4. King Yudhisthira
5. King Sugriva
6. Arjuna
7. Zamavanta
8. Bhimasena
9. Nara Mahavali
10. Sahadeva

14. Vehicles

1. Shri Vasudeva
2. Laxmana Jati
3. Yudhisthira
4. King Sugriva
5. Arjuna
6. Zamavanta
7. Bhimasena
8. Nara Mahavali
9. Nila Vanara
10. Nila Vanara

15. Marriage

1. Laxmana Jati
2. King Yudhisthira
3. King Sugriva
4. Arjuna
5. Zamavanta
6. Bhimasena
7. Nara Mahavali
8. Sahadeva
9. Nila Vanara
10. Angada

16. Pilgrimage

1. King Yudhisthira
2. King Sugriva
3. Arjuna
4. Zamavanta
5. Bhimasena
6. Nara Mahavali
7. Sahadeva
8. Nila Vanara
9. Angada
10. Bhishma

17. Education

1. King Sugriva
2. Arjuna
3. Zamavanta
4. Bhimasena
5. Nara Mahavali
6. Sahadeva
7. Nila Vanara
8. Angada
9. Bhishma
10. Hanuman

18. Journey

1. Arjuna
2. Zamavanta
3. Bhimasena
4. Nara Mahavali
5. Sahadeva
6. Nila Vanara
7. Angada
8. Bhishma
9. Hanuman
10. King Vali

19. Progeny

1. Zamavanta
2. Bhimasena
3. Nara Mahavali
4. Sahadeva
5. Nila Vanara
6. Angada
7. Bhishma
8. Hanuman
9. King Vali
10. King Ravana

20. Life Partner

1. Bhimasena
2. Nara Mahavali
3. Sahadeva
4. Nila Vanara
5. Angada
6. Bhishma
7. Hanuman
8. King Vali
9. King Ravana
10. Caturguna

21. Authority or Post

1. Nara Mahavali
2. Sahadeva
3. Nila Vanara
4. Angada
5. Bhishma
6. Hanuman
7. King Vali
8. King Ravana
9. Caturguna
10. Agastya Muni

22. Wealth

1. Sahadeva
2. Nila Vanara
3. Angada
4. Bhishma
5. Hanuman
6. King Vali
7. King Ravana
8. Caturguna
9. Caturguna
10. King Sagara

23. Lost Article

1. Nila Vanara
2. Angada
3. Bhishma
4. Hanuman
5. King Vali
6. King Ravana
7. Caturguna
8. Agastya Muni
9. King Sagara
10. The Pipal Tree

24. Disease

1. Angada
2. Bhishma
3. Hanuman
4. King Vali
5. King Ravana
6. Caturguna
7. Agastya Muni
8. King Sagara
9. The Pipal Tree
10. King Nahusha

25. Friendship

1. Bhishma
2. Hanuman
3. King Vali
4. King Ravana
5. Caturguna
6. Agastya Muni
7. King Sagara
8. The Pipal Tree
9. King Nahusha
10. Chitrangada

26. Cattle

1. Hanuman
2. King Vali
3. King Ravana
4. Agastya Muni
5. Agastya Muni
6. King Sagara
7. The Pipal Tree
8. King Nahusha
9. Chitrangada
10. Sahasrarjuna

27. Coming back from tour

1. King Vali
2. King Ravana
3. Caturguna
4. Agastya Muni
5. King Sagara
6. The Pipal Tree
7. King Nahusha
8. Chitrangada
9. Sahasrarjuna
10. Kumbhakarna

28. Business

1. King Ravana
2. Caturguna
3. Agastya Muni
4. King Sagara
5. The Pipal Tree
6. King Nahusha
7. Chitrangada
8. Sahasrarjuna
9. Kumbhakarna
10. Shri Mahadeva

29. Sowing the Seeds

1. Caturguna
2. Agastya Muni
3. King Sagara
4. The Pipal Tree
5. King Nahusha
6. Chitrangada
7. Sahasrarjuna
8. Kumbhakarna
9. Shri Mahadeva
10. Vishvamisra

30. Tilling

1. Agastya Muni
2. King Sagara
3. The Pipal Tree
4. King Nahusha
5. Chitrangada
6. Sahasrarjuna
7. Kumbhakarna
8. Shri Mahadeva
9. Vishvamisra
10. Kartikeya

31. Quarrel

1. King Sagara
2. The Pipal Tree
3. King Nahusha
4. Chitrangada
5. Sahasrarjuna
6. Kumbhakarna
7. Shri Mahadeva
8. Vishvamisra
9. Kartikeya
10. Shringi Rishi

32. Theft

1. The Pipal Tree
2. King Nahusha
3. Chitrangada
4. Sahasrarjuna
5. Kumbhakarna
6. Shri Mahadeva
7. Vishvamisra
8. Kartikeya
9. Shringi Rishi
10. Marichi Rishi

33. Foreign Tour

1. King Nahusha
2. Chitrangada
3. Sahasrarjuna
4. Kumbhakarna
5. Shri Mahadeva
6. Vishvamisra
7. Kartikeya
8. Shringi Rishi
9. Marichi Rishi
10. King Chandrodaya

34. Hunting

1. Chitrangada
2. Sahasrarjuna
3. Kumbhakarna
4. Shri Mahadeva
5. Vishvamisra
6. Kartikeya
7. Shringi Rishi
8. Marichi Rishi
9. King Chandrodaya
10. Shri Bhagavana

35. Arrival of Wife

1. Sahasrarjuna
2. Kumbhakarna
3. Shri Mahadeva
4. Vishvamitra
5. Kartikeya
6. Shringi Rishi
7. Marichi Rishi
8. King Chandrodaya
9. Shri Bhagavana
10. King Harishchandra

36. Proposal for Marriage

1. Kumbhakarna
2. Sri Mahadeva
3. Vishvamitra
4. Kartikeya
5. Shringi Rishi
6. Marichi Rishi
7. King Chandrodaya
8. Shri Bhagavana
9. King Harishchandra
10. Vasistha Rishi

37. Animosity

1. Shri Mahadeva
2. Vishvamitra
3. Kartikeya
4. Shringi Rishi
5. Marichi Rishi
6. King Chandrodaya
7. Shri Bhagavana
8. King Harishchandra
9. Vasistha Rishi
10. Kumar Rohitasva

38. Freedom

1. Vishvamitra
2. Kartikeya
3. Shringi Rishi
4. Marichi Rishi
5. King Chandrodaya
6. Shri Bhagavana
7. King Harishchandra
8. Vasistha Rishi
9. Kumar Rohitasva
10. Pulastya Rishi

39. Living in a village

1. Kartikeya
2. Shringi Rishi
3. Marichi Rishi
4. King Chandrodaya
5. Shri Bhagavana
6. King Harishchandra
7. Vasistha Rishi
8. Kumar Rohitasva
9. Pulastya Rishi
10. King Venu

40. Eradication of Disease

1. Shringi Rishi
2. Marichi Rishi
3. King Chandrodaya
4. Shri Bhagavana
5. King Harishchandra
6. Vasistha Rishi
7. Kumar Rohitasva
8. Pulastya Rishi
9. King Venu
10. King Shalivahana

SECTION III

TEN-FOLD COMMANDMENTS OF THE
MEMBERS OF THE COUNCIL OF PREDICTORS
BELONGING TO THE HOUSES OF PROBLEMS
OF THE
MYSTIC DECALOGUE (*RAHASYA-DASHAKA*)

Agastya Muni

1. Farm will get scorched.
2. Sow the seeds, this will yield good corn.
3. Business will relieve you of your worries.
4. A journey abroad will provide you with ample benefits.
5. Buy cattle. They will prove beneficial to you.
6. Friendship between you and your friend will grow stronger day-by-day.
7. The patient will recover, do not worry.
8. Lost article will be surely found.
9. You will get money. You will have ample saving.
10. The ruler will get back his seat of authority immediately.

Angada

1. The disease is not going to be eradicated without serious efforts and large investment.
2. The lost article will be found, but you will have to make a thorough search for that.
3. You will get wealth. You will enjoy life.
4. The king will get back his Kingdom with the support of his followers and friends.
5. Marriage will provide you with sexual pleasure in the earlier stages, but later on you will have to seek divorce.
6. You will be blessed with progeny. Do not worry.
7. You will go on a journey, but there will be some delay in your return journey.
8. Your son will study, but he is likely to become obstinate.

9. You will go on a pilgrimage and return back immediately.
10. Your business will run for some time, but ultimately it is likely to collapse.

Angira Rishi

1. 'Service' will provide you with sizable amount of money.
2. Do not participate in gambling, you will lose.
3. You will get rid of your worries, but there is some delay.
4. The fort will be broken and the owner of the fort will be captured.
5. The captive will be released, but after some time.
6. Be careful, there is a cause for alarm.
7. The drug in your possession is not effective. Have something else.
8. 'Service' will provide you with a little money.
9. Do not live in this place. Leave it within twenty-four hours.
10. This place will not provide you with anything.

Arjuna

1. As a result of your pilgrimage to religious centres, you will attain all sorts of achievements.
2. You will study with devotion.
3. Make a pilgrimage to religious places. You will come back soon.
4. Your business will run safely.
5. You will soon get the delivery of liquor. It will be sold and you will get ample profit.
6. Borrow money. It will be returned before long.
7. The fleet of boats will arrive safely.
8. Put the thing in the desired place.
9. 'Service' will not bring you complete satisfaction.
10. Gamble. You will win.

Atri Rishi

1. The fleet is not coming. It is detained. Spend something.
2. Laying of the foundation stone will prove auspicious.
3. 'Service' will provide you with a little money.
4. If you gamble, your gain and loss will be equal.
5. You will get rid of anxiety before long.
6. Fort will be captured, but the inhabitants will escape.
7. The confinement will not end shortly.
8. There is no cause of alarm. Do not worry.
9. Take this medicine. It will eradicate your disease.
10. 'Service' will provide you with a little money.

(Shri) Bhagavana

1. Service is beneficial for you.
2. Live in this place. It is good for you. Do not go anywhere else.
3. Live in this place. You will have prosperity.
4. You will get rid of this difficulty. Do not worry.
5. The village will have great fertility.
6. Bondage will cease before long.
7. Your opponents are bound to lose ground.
8. Get yourself married. You will have a nice wife.
9. Bring your wife to your home. You will have nice time.
10. Hunting will provide you with a big prey.

(King) Bhagiratha

1. Lay the foundation stone of your house. The time is auspicious.
2. Serve, you will have profits.
3. Do not indulge in gambling, you will fail to win.
4. You will get rid of your anxiety shortly.
5. The fort will be captured, but the owner of the fort will escape.
6. Confinement will end soon. Somebody will mediate.
7. Do not worry, there is no cause of alarm.
8. This medicine will have its effect.

9. 'Service' will not provide you with anything.
10. Leave this place, go somewhere else.

Bhimasena

1. You will enter into business.
2. Do not worry, you will have progeny.
3. Go on pilgrimage. You will have success.
4. You will study a little, but have greater intelligence.
5. You will go on a pilgrimage with joy.
6. You will run your business, but it will have some difficulties.
7. Liquor will soon arrive. You will earn profit.
8. Borrow money. You will soon return it. But there will ensue some quarrel.
9. Fleet of boats will soon arrive.
10. Put the thing in the desired place, but it will have to be brought out after a long time.

Bhishma (Gangeya)

1. The friend concerned is a thorough gentleman. He will maintain friendship throughout.
2. You can not get rid of this disease immediately.
3. You will not be able to get the lost article just now.
4. You will have wealth, but somebody else will enjoy it.
5. The King will get back his kingdom through his own forces.
6. You will get married. You will enjoy life.
7. You will not be able to have progeny, whatever you may do.
8. You will go on a journey, but there will be no gain.
9. You will study little, but will prove effective in society.
10. You are going on a pilgrimage. You will come back safely.

(King) Chandrodaya

1. Leave this place. Go somewhere else. It will be advantageous to you.

2. Continue to live in this place, you will have peace of mind and prosperity.
3. Do not worry. You will overpower this calamity.
4. The village will provide you with great joy.
5. Bondage will end soon.
6. Animosity will lead to serious trouble and constant quarrel.
7. Get yourself married. You will have peace of mind and happiness.
8. Bring your wife to your home. You will spend a little and get much.
9. Hunting will provide you with big sport.
10. Go to your home, you will feel happy.

Caturguna

1. Sow the seeds. They will produce good corn.
2. Business will not provide you with any profit.
3. Your journey abroad will yield good return.
4. Buy cattle. It will prove beneficial to you.
4. Friendship between you and your friend will grow like anything.
6. The disease will soon be cured and you will feel happy.
7. Lost thing will be found, continue a vigorous search.
8. You will get money. But you would not be able to make use of it.
9. The ruler will get back the seat of authority.
10. You will get married, have sexual pleasure and enjoy life.

Chitrangada

1. Go for hunting. You are likely to kill a big animal.
2. Your journey abroad will provide you with sufficient benefits.
3. You will get back all the stolen articles.
4. Quarrel will not gain for you anything.
5. Farming, even if yielding a little, will prove a blessing to you.

6. Sow the seeds. You will have a good crop.
7. Do not enter into business, it is not beneficial to you.
8. You will return from abroad with adequate wealth.
9. Buy a cow. It will remain with you for a short time.
10. Your friendship will grow stronger day-by-day.

Hanuman

1. Buy a quadruped.
2. He is not your steadfast friend. Friendship with him will not last long.
3. Patient will recover before long.
4. Lost object will be found. Search for it.
5. You will get wealth, you will make use of it.
6. The King will rule over the territory. There will be peace and prosperity in the country.
7. Marriage will take place. But there will be some difficulty in the sexual affairs.
8. Whatsoever you do, you will not have progeny.
9. You will go on a journey. You will have benefits.
10. The boy will not study in spite of your great efforts.

(King) Harishchandra

1. Have this drug. You will be cured.
2. Service will provide you with ample benefits.
3. This place is good. Do not go to another place.
4. Continue to live in this place. You will have prosperity.
5. The trouble will be over but not so soon.
6. The village will be filled with joy.
7. Bondage will end before long.
8. Your enemy will be destroyed.
9. Marry, you will have a faithful wife.
10. Bring your wife to your home. You will have happiness and prosperity.

Kartikeya

1. Live in the village. You will have friendship with all the inhabitants.

2. Confinement will end shortly.
3. Animosity will remain for a short time but friendship will have long duration.
4. Marry, your wife will be a nice and charming lady.
5. Bring your wife to your home, you will have sexual pleasure and enjoy life.
6. Do not go in for hunting, you will have to return empty-handed.
7. Do not go to your home, you will become penniless.
8. Stolen things will not be found, come what may.
9. Dispute will prove beneficial to you.
10. There will be a good crop in your farm. Beware of the birds.

Kumbhakarna

1. You will marry, but there is no likelihood of love between you and your wife.
2. Bring your wife to your home. But the ceremony will have some difficulty.
3. Hunting will provide you with big animal.
4. You will go on a journey but the robbers will chase you.
5. You will not get back the stolen things, whatever you may do.
6. Do not quarrel, you will not win.
7. Do not go in for farming. It will be a fruitless effort.
8. Do not sow this seed. It will not grow.
9. Go in for business, but beware of your partner.
10. The person gone abroad will return back. But it will take a long time. The rumours of his early return are false.

Laxmana Jati

1. Your business will run on sound lines.
2. The ship will arrive. First you will have a loss but later on you will have profit.
3. Lend money. It will be beneficial to you.
4. The fleet of boats will arrive with some delay.

5. Put the thing in the desired place. It will be beneficial to you.
6. 'Service' will provide you with a little money.
7. Do not gamble. You will be definitely defeated.
8. You will get rid of your anxiety after great efforts.
9. The fort will be destroyed but the Commander will be captured.
10. Confinement will end. But it will take a long time.

(Shri) Mahadeva

1. Beware of animosity.
2. Martyr, but you will have to undergo a loss.
3. Bring your wife to your home, but your father-in-law will not give you anything in the ceremony.
4. You will not get anything and return empty-handed.
5. You will return home empty-handed.
6. It is difficult for you to get back the lost article.
7. Quarrel will not provide you with anything.
8. Farming will not produce any corn.
9. Sow the seed. It will grow nicely.
10. Do not enter into business. You will not get any profit.

Marichi Rishi

1. The place is worth living in. Here you have equal chances of feeling pain or pleasure.
2. Your predicament will be over within a few days.
3. The village will have to witness violence and disturbances.
5. Enmity is likely to lead to serious trouble.
6. You would not find peace until you build a house.
7. Perform the ceremony of *gauna* (bring your wife in your home). You have to spend more and get little.
8. Hunting will provide you with a number of birds.
9. Go home. You will have good fortune.
10. The lost object will be found before long.

(King) Nahusha

1. Your journey from home to abroad will be safe.

2. The thief will be captured with the lost article.
3. Quarrel will end in your favour.
4. Farming will provide you with ample corn.
5. Sow the seeds. You will have a good crop.
6. Business will provide you with ample benefit.
7. On returning from a journey abroad, you will bring enough money.
8. Buy a cow. It will remain for a short time.
9. You will have greater intimacy with your friends.
10. The patient will recover. Do not worry.

Nara Mahavali

1. The King will get back his Kingdom. But it will take a long time.
2. You will run your business, but with great difficulty.
3. You will accumulate wealth. Do not worry.
4. You will go on a journey, but it will take some time to materialise.
5. You will study less, but feel happy in life.
6. You will go on a pilgrimage, but have some trouble on the way.
7. You will run your business. You will lend and borrow money.
8. Liquor will come. Its sale, however, will not be beneficial to you.
9. Do not borrow money. It will not be in your interest.
10. Fleet of boats will arrive. It will add to your happiness.

Nila Vanara

1. There is no certainty that you will get the lost thing shortly.
2. You will not be able to earn money.
3. The King will get back his Kingdom with efforts. But it will take a long time.
4. You will marry. But either there will be a divorce or you will not have sexual pleasure for a long time.

5. You will get progeny. But you will have to wait for a long time.
6. Your pilgrimage will be pleasant.
7. You will not be able to study much.
8. If you go on a journey, you will have troubles on the way.
9. Business will run, but you will have to face obstruction from your opponents.
10. Business in liquor will provide you with ample profit.

The Pipal Tree (holy fig)

1. The stolen object will soon be thrown back in your house.
2. Quarrel will not end in your favour.
3. Farming will prove harmful to you.
4. Sow this seed, but it will not grow in full. It is not good.
5. Enter into business profession. Invest a small amount of money and expect small returns.
6. The person concerned will return empty-handed from abroad.
7. Buying of cattle will prove more expensive to you.
8. There remains little love between you and your friend.
9. You will get rid of your disease. Have some medicine.
10. Search, you will get the lost article.

Palastya Pishi

1. The fort will be surrendered. But its owner will be saved.
2. Imprisonment will continue for some more time.
3. The days of your torture are going to end before long. Do not become impatient.
4. Take this drug, you will be cured.
5. "Service" will provide you with a little money.
6. Do not live in this place, go to another.
7. Live in this place, if you wish, but mind it, you will have to wait for a long time for good earning.

8. Calamity will last long.
9. There will be loss of comforts and more difficulties in this village.
10. You will have to wait for a long time to get back the mortgaged property.

(Shri) Ram Chandra

1. Borrow money. The person concerned will give you.
2. The fleet of boats will arrive soon. It will be beneficial to you.
3. Do not put things in this place, somebody will pick them up.
4. Service will provide you with ample money.
5. Gamble, if you wish. You are expected to win.
6. Your anxiety is tremendous, but you will get rid of it before long.
7. Fort will not be destroyed. Attacker will have to repent.
8. Imprisonment will soon end.
9. There is no cause of alarm.
10. Take this medicine. It will remove your disease.

(King) Ravana

1. Business will provide you with a livelihood.
2. The person gone abroad will return with a small amount of money.
3. Buy the cow. It will add to your prosperity.
4. Love your friend, but he is arrogant.
5. In spite of all efforts, the patient will not recover.
6. Lost thing will not be found.
7. You will get money. Eat, drink and be merry.
8. The ruler will get back his seat of authority. But it will take a pretty long time.
9. Your business is going to stop.
10. You will have a number of children.

(Kumar) Rohitasva

1. The prisoner will be set free within ten days.
2. You have no cause to fear. Be happy.

3. Your eyes are likely to be cured by this medicine.
4. Service will give you ample money.
5. You may stay or go somewhere else, you will feel happy.
6. Live in this place. You will get great joy within ten days.
7. Your difficulties will be removed. Do not worry.
8. The village will witness prosperity after some time.
9. Mortgaged property will be released but after a lot of quarrel.
10. Animosity is likely to be banished. Do not worry.

(King) Sagara

1. Quarrel will result in your victory.
2. Farming will provide you with ample corn.
3. Sow the seeds. You will have enough corn.
4. Enter into the business, profession, but you will incur great expenditure.
5. Buy cattle. It will prove beneficial to you.
6. Friendship will not last long.
7. The patient will be cured. Do not worry.
8. You will get the lost thing.
9. Nice day ahead.
10. You will get money and feel happy.

Sahadeva

1. You will earn money.
2. After some time the King will get back his Kingdom.
3. Marriage will provide you comfort and happiness.
4. You will be blessed with progeny.
5. You will go on a pilgrimage which will prove very exalting.
6. You will study and become a great scholar.
7. You should go on a pilgrimage, you will achieve your objective.
8. Marry, you will be happy.
9. Business in liquor will prove beneficial to you.
10. Borrow, you will be able to return it back.

Sahasrarjuna

1. Bring your wife and enjoy life.
2. Have nice hunting. You will get good game.
3. Your journey will bring you profit and happiness.
4. Stolen article will not be found.
5. Do farming. It will provide you with good crop.
6. You will have a big quarrel but you will win.
7. Sow seeds. You will have good crop.
8. You will return back from abroad with ample money.
9. Enter into business. You will have profits.
10. Buy cattle. You will have a nice income.

Shalivahana

1. The gambler will win the game.
2. You will be free from anxiety and enjoy life.
3. Fort will not be deserted. But there will be some loss.
4. Imprisonment will be withdrawn. But a hard struggle is required.
5. There is no reason to fear. You will feel happy.
6. Take the medicine. It will cure you.
7. Service will provide you with wealth.
8. Stay in this village. You will feel happy.
9. Be settled in this village and you will find that it gives you good comfort.
10. Your days of misery are over. Do not worry.

Shringi (Rishi)

1. Your troubles will have an end. You will feel happy.
2. Live in the village. You will have happiness and prosperity.
3. Imprisonment will end, but it will take a long time.
4. Animosity seems to be the purpose of your conversation.
5. Marry. The girl concerned is nice and will be reconciled with poverty.
6. Bring your wife to your home, you will have sexual pleasure and enjoy life.

7. The animal of prey will be captured.
8. Go to your home. But it will lead to animosity.
9. Stolen thing will be found. But it will take a long time.
10. Dispute will end in your favour. Opponents will be defeated and you will win.

(King) Sugriva

1. The boy will study little since he is fickle minded.
2. Your sojourn in the religious centres will be obstructed.
3. Your business will run into great difficulty.
4. Liquor will provide you with the opportunity of patching up with your adversaries.
5. Do not borrow. You will not be able to repay the amount.
6. The fleet of boats will arrive with great difficulty.
7. Put this thing in a place where it will lie for long.
8. By the next morning you will get something.
9. Do not indulge in gambling, you will be defeated.
10. You will soon get rid of anxiety.

(King) Vali

1. You will return from outside with a small amount of money.
2. Buy the cattle. It will be beneficial to you.
3. The friend is nice. Friendship will last long.
4. The disease will be definitely cured.
5. The lost object will be found. make efforts.
6. You will get money. Make use of it.
7. The ruler will not be reinstalled, whatever efforts he may make.
8. Marry. sexual affairs will bring happiness and prosperity to you.
9. You will have many children.
10. Go on a journey. It will be quite safe.

Vasistha Rishi

1. You are afraid of some person. But he is likely to come to your fold.

2. Do not take this drug. Take something else.
3. Service will not provide you with ample money.
4. It is better to have no residence than to seek shelter from the enemies.
5. Continue to live in your present place. It will prove auspicious to you.
6. Your calamity will be dislodged, but after great efforts.
7. The village will have ease and happiness. The village juror(panch) will relent.
8. Mortgaged property will be returned if you spend something for that in exchange.
9. Be strict, your adversary will come to terms.
10. Marry, but you have to spend a lot.

Shri Vasudeva

1. The ship will soon arrive. It will be beneficial to you.
2. Borrow money. Its use will give ample profit to you.
3. The fleet of boats will arrive with some delay. It is now obstructed somewhere.
4. Put the thing in the desired place. It will prove advantageous to you.
5. 'Service' will prove beneficial to you.
6. Do not gamble, you will be definitely defeated.
7. You will get rid of your anxiety, but after a long time.
8. The fort will be captured but the cheftain will escape.
9. Captivity will come to an end, but after a long time.
10. There is a cause for alarm. But do not be afraid of it.

(King) Venu

1. Anxiety will be over and happiness will crown your efforts.
2. Fort will not go, it will be rather strengthened.
3. Imprisonment will surely end within a short time.
4. There is no cause for fear. Something will happen, but do not worry.

5. Take this medicine, you will get cured immediately.
6. 'Service' will require your complete devotion, but in return it will provide you with little money.
7. Live in this place, you will have profits.
8. Live in this place. You will be blessed with prosperity and happiness.
9. You will overcome your difficulty and feel happy.
10. Happiness will persistently inhabit this village.

Vishvamitra

1. Imprisonment will be over before long.
2. Beware of animosity.
3. Marry, but your wife will prove to be a deceitful lady.
4. There will be a quarrel, as soon as you bring your wife with you.
5. The chased animal will be captured.
6. Go home, but anxiety will always be there in your mind.
7. You will get back the stolen articles. The thieves are afraid of you.
8. Scramble will become serious.
9. You will have a good crop on your farm. You will feel happy.
10. Sow the seeds. They will provide you with a good crop.

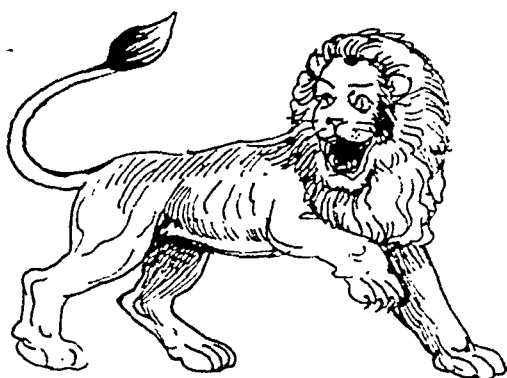
(King) Yudhisthira

1. You are likely to make a pilgrimage to the holy place.
2. Your business will run on sound footing.
3. Business of liquor will prove beneficial to you.
4. Do not borrow money. You will have benefits.
5. Fleet of boats will arrive soon. You will have peace and happiness.
6. Put the thing in the desired place. It will prove advantageous to you.
7. 'Service' will provide you with ample gains.
8. If you gamble, first you will win but later on you will lose.

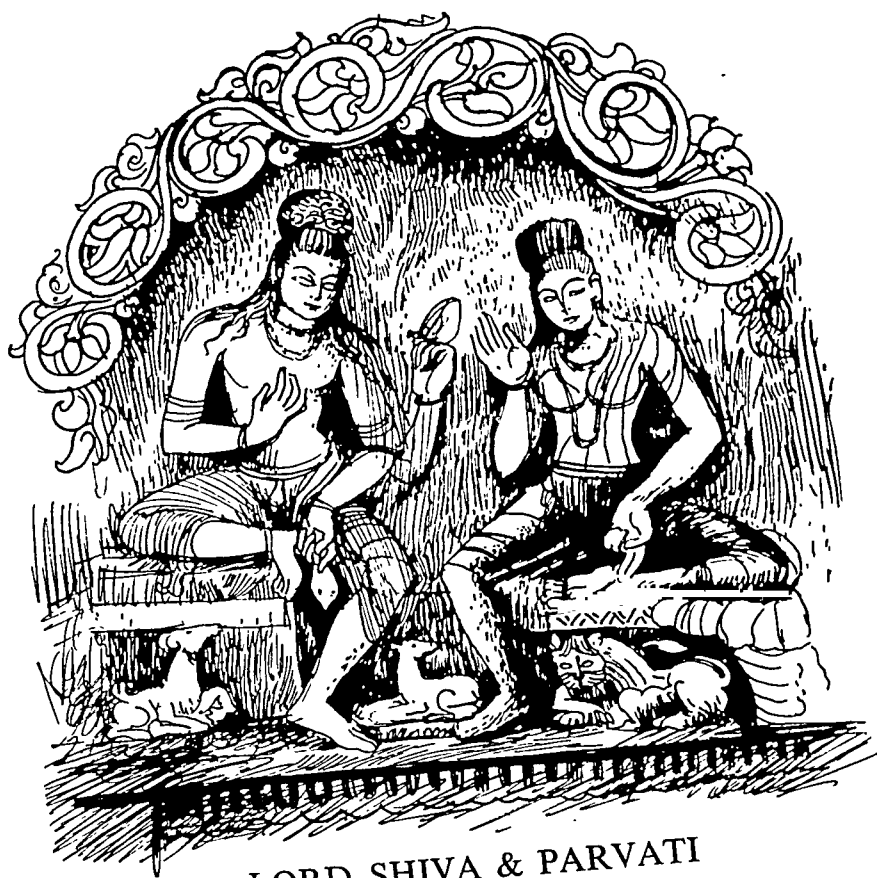
9. Your anxiety will end but it will take a long time.
10. Fort is not likely to be destroyed. Do not try.

Zamavanta

1. You will have progeny, but after great efforts.
2. Go on a pilgrimage. you will achieve success.
3. You will study. You are intelligent.
4. It will not be possible for you to go on a pilgrimage.
5. You will have business, but later on it will run into difficulty.
6. Delivery of liquor will be safe. but later on there will be some trouble.
7. Borrow. It will have to be returned after a long time.
8. The fleet of boats will arrive. It will be detained for some time in the port.
9. Put the thing in a desired place. It will remain safe.
10. 'Service' will not provide you with money.







LORD SHIVA & PARVATI

Omens based upon Shivastaka (Mystic Octave of Lord Shiva)

Introductory.

A rock carving at Elephanta near Bombay is one of the many authentic evidences, which prove that the Hindu conception of the *TRINITY*, composed of Brahma the Creator, Vishnu the Preserver and Shiva the Destroyer is of a great antiquity. As the Hindus believe in rebirth, the God of destruction is also considered auspicious (Shiva) since ending of one life invariably brings about a new one. Besides this, Lord Shiva is, by virtue of his nature, very kind to the needy people and easily amenable to his sincere devotees. He is said to be the propounder of a number of sciences, arts and dances including the one that is known as *Tāndava*. People belonging to all walks of life, though valuing him from divergent angles, have faith in his power and auspicious form. That is why a majority of the Hindus are his worshippers.

Uma is the most popular name amongst many by which the consort of Shiva is known. He is said to have two sons, Ganesha and Kartikeya. His vehicle is the great bull—Nandi. His army consists of ghosts. He is mentioned as the presiding deity of eight *siddhis* (attainments), eight stages of *yoga* (meditation) and so on. Kalidasa, the great Indian poet, has in his famous drama—*Abhijnānashākuntalam*—referred to the eight elemental forms of Lord Shiva. He is mostly worshipped in the form of *Linga*. His attributes are the bow *Ajagava*, an hourglass drum, a club, ash-smeared body, a trident and a crescent moon on the forehead. He has

three eyes. Though married, he leads the life of an ascetic.

Hathayogins meditate upon the eight lotus-shaped ganglions within their bodies and take it as the image of Lord Shiva within the body of every human being. Shiva is, thus, connected with the mystic number eight in more than one way.

Scheme and Scope of this chapter

It consists of 40 Answer-Sets each of which has eight divisions.

General Observations

1. Utter the mystic mantra *Om namah Shivāya*: (Salutations to Lord Shiva) eight times before venturing on the operation of this Octave.
2. The questioner should utter any number between one and forty. The uttered number should be taken as the general heading of the selected set. He should again utter a number between one to eight and find the answer to his query in the Tables 1 to 40 given below.
3. If a person first utters the number 33, and utters 6 on the second occasion, the reply given at no. 6 in Table No. 33 will be as follows—'It will take a long time to find the separated person.'

Answer-Sets

1. This village will be auspicious for you to live in.
2. This is an incurable disease.
3. You will be certainly getting rid of his bondage.
4. This medicine will be wholesome to you.
5. Be sure, you will be free from anxiety.
6. Rest assured, you will get rid of this disease.
7. Go to your village, you will attain your aim.
8. Buy the article, but it will not be profitable to you.

-2-

1. Cultivate the land. It will be beneficial to you.
2. It is not good to live in this village or state. Do not live in it.

3. You will get rid of this disease. Happiness awaits you.
4. This bondage will last long.
5. Have this medicine. You will recover very soon.
6. You will be free from the worries and will feel happy.
7. This trouble will be over.
8. Do not go to your village. It is not profitable.

-3-

1. Do business, you will earn money.
2. No benefit is possible in the cultivation of land. Do not do it.
3. Make it your residence, it is good and auspicious.
4. This trouble will last long. It is inauspicious.
5. You will be free from the clutches of this disease. Take medicine to cure it.
6. This drug is not good. Do not take it.
7. Your anxiety will be over. You will have good days.
8. This is a chronic disease. It is incurable.

-4-

1. This job is very good. You will gain.
2. Do not enter into this business. You will be in loss.
3. Adopt farming, your farm will yield good crops.
4. It is not a good place to live in.
5. This disease will be cured. You will have good days.
6. You will be free from this bondage within ten days.
7. This drug is very good. Take it.
8. This anxiety is bad. Give it up.

-5-

1. This is a kind and gentle landlord.
2. Do not enter into this service. It is not good.
3. Enter into trade or business. It will be beneficial to you.
4. Do farming, the land, however, is not fertile.
5. This residence is good. It will be beneficial to you.
6. This bondage is difficult to cut.
7. You will be free from this bondage. But you will have to spend a lot.
8. This drug is not good. Do not take it.

-6-

1. It is not a murder matter.
2. Do not see this landlord.
3. This service will be beneficial to you.
4. This business is not good. Do not enter into it.
5. Enter into farming. You will have good income.
6. Reside in the village. It will be good for you.
7. You will be cured of this disease.
8. You are in bondage. You will be free very soon.

-7-

1. This horse is nice. Purchase it. You will win.
2. It is a murder case.
3. It is good to see the landlord.
4. You will have satisfaction from the service.
5. This business will be beneficial to you. You will have good income.
6. Till the land, it will yield good crops.
7. Reside in the village. It will be beneficial to you.
8. This disease is incurable.

-8-

1. Purchase the bull. It is fine.
2. This horse will be stolen by thieves.
3. It is not a murder. It is wrong on the part of the people to suspect it a murder.
4. This landlord is not a nice man. He is wicked.
5. This service will yield you a good income.
6. Do not do this business. It is not beneficial.
7. Work in farms. You will have good crops.
8. If you reside in this village, you will be branded as a thief.

-9-

1. The lady will not be blessed with a son.
2. This animal (bull) will be stolen by a thief.
3. The horse will run fast.
4. The murder has been committed. Arrest the culprit.
5. This landlord will be kind.
6. The service will be very beneficial to you.
7. The business will be beneficial to you.

8. Fighting ^{will} not be of much benefit to you. It will yield ^{you} more.

-11-

1. Fighting ^{will} win.
 2. Fighting ^{it} will give birth to a son.
 3. This woman ^{is} not worth purchasing.
 4. The bull ^{is} best. Purchase it.
 5. The horse ^{is} much in the murder case.
 6. There ^{is} no need to fear. Be careful when you see him.
 7. The land ^{is} not worth purchasing to you.
 8. The servant ^{is} not profitable.

-12-

1. Buy the cow of this buffalo. It will yield milk in time.
 2. Fighting ^{will} not give you any gain.
 3. Fighting ^{it} will give birth to an intelligent son.
 4. The man ^{is} not handsome. It will be stolen.
 5. The bull ^{is} worth purchasing.
 6. The horse ^{is} in the murder case.
 7. This man ^{is} similar to the landlady.
 8. This land ^{is} not good.

-13-

1. The person ^{is} who has gone on a journey will come safely.
 2. This man ^{is} using a cow of a buffalo. You will have a much.
 3. Fighting ^{will} give better results.
 4. Fighting ^{it} will give birth to a son. She is nice.
 5. The woman ^{is} strictly, buy it.
 6. The bull ^{is} by this horse. It will be stolen.
 7. Do not fear in the murder allegation.
 8. There ^{is} no need for a reconciliation with the landlady.

-14-

1. The girl ^{is} a marriageable.
 2. The girl ^{is} but the village is unsafe. Coming here is dangerous.
 3. Fighting ^{will} give you more milk.
 4. The man ^{is} always will go against you. Do not go to him.

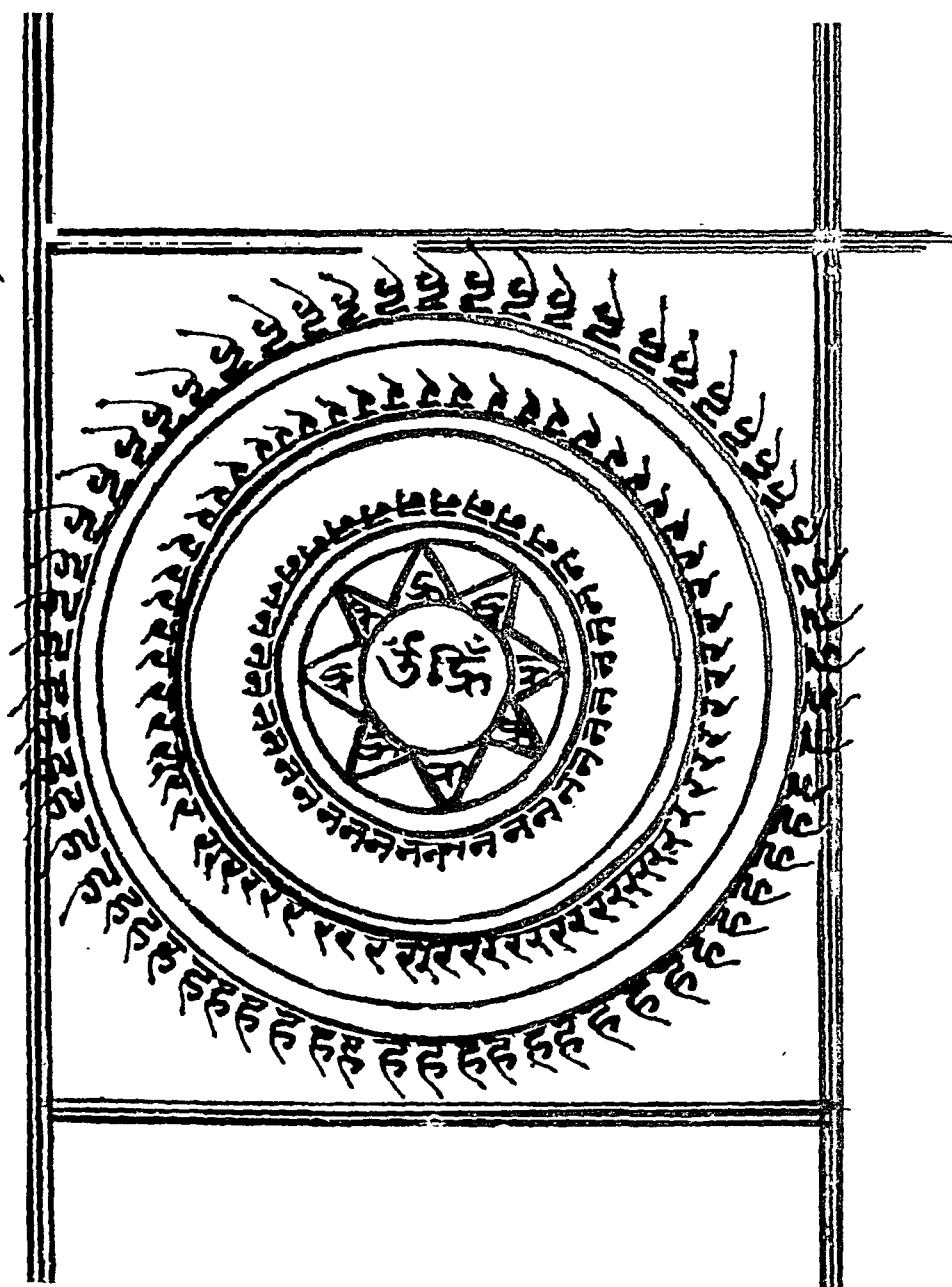


Diagram delineating the Mystic Circle of Life and Death.

5. The woman will have a lucky son.
6. The ox is good. It is worth purchasing.
7. The horse will run fast. It is steady.
8. It is definitely a murder case.

-14-

1. The garden will be full of fruits and flowers.
2. The proposed bridegroom is not a nice man. Do not give him your daughter.
3. The person, who has gone to a village, will come back safely.
4. The cow and buffalo are not worth purchasing.
5. The quarrel will not end. It is deeply rooted.
6. The woman will bear a girl.
7. Buy the bull. It will prove steady in work.
8. Purchasing this horse will not prove advantageous.

-15-

1. Have the captive male and female servants. They will be useful to you.
2. Do not spend money on this garden. It is not likely to yield anything.
3. The bridegroom is a nice man. Give him the bride.
4. The person gone to the village will return safely.
5. Have this vehicle. It will prove beneficial.
6. This fight will be advantageous.
7. This lady will have a brave son.
8. This bull is not steady and strong. It is weak and slow.

-16-

1. Your offering to the gods will bless you with fortune.
2. This *gulam* (captive servant) is a thief. He is not a good man.
3. The garden will bring forth nice fruits.
4. Give this bride to some other bridegroom.
5. The person, who has gone to the village, will return safe.
6. This cow or buffalo will not yield milk. Do not buy it.
7. The fighting will not be profitable.
8. The woman would give birth to a son but she will have pangs at the time of the birth.

-17-

1. You will certainly attain victory in the war and come back safely.
2. Your desires are not likely to be fulfilled.
3. The '*gulam*' is smart. He is worth purchasing.
4. This garden will produce a few flowers.
5. This bride will be blessed with sons.
6. The person, who has gone to the village, will soon come back.
7. Buy the cow and buffalo. You will have ample milk.
8. The quarrel will be disastrous.

-18-

1. The missing or lost article will be found. Search for it.
2. You will win the battle.
3. Your desires will be fulfilled.
4. This '*gulam*' will prove troublesome.
5. The garden will always be full of flowers.
6. She will prove an auspicious bride.
7. The person will return back safely from the village.
8. The cow and buffalo will definitely be stolen by thieves.

-19-

1. The friendship will result in happiness.
2. You will feel happy to find the lost article.
3. You will come back victorious from the battle.
4. Your desires are not likely to be fulfilled.
5. Buy this '*gulam*'. He is good.
6. There will be disturbances in the garden.
7. Marriage of your daughter will bring happiness to you.
8. Journey to the village will go against your interest.

-20-

1. Friendship will prove quite cordial.
2. This friendship will not last long.
3. You will find the lost thing by adopting the policy of *bheda* (divide and rule).

4. The dispute will be settled.
5. Your desires are going to be fulfilled.
6. Employ the servant. He will prove good.
7. Plant the garden. It will add to your happiness.
8. It is not good to give your daughter to this man.

-21-

1. This injury will be healed up by the bandage.
2. Develop friendly relation. But do not trust.
3. Have friendship. It will be good for you.
4. The lost article will ultimately come back to you.
5. You will win the battle.
6. Your desires will not be fulfilled.
7. This captive (*gulam*) is good.
8. Plant this garden somewhere else.

-22-

1. Going to village will prove beneficial.
2. The injury will not be healed up.
3. Friendship will give you satisfaction.
4. Friendship is not possible. Do not try.
5. You will recover the lost article easily.
6. Entering into the fray of battle will result in misery.
7. Your desires will be fulfilled.
8. Do not buy this '*gulam*'; He is not good.

-23-

1. Adhere to the fixed time. It is auspicious.
2. It is not good to go to the village.
3. Put a bandage on this injury. It will be healed up.
4. Have friendship. But it will not be of any use.
5. Friendship will not be beneficial to you.
6. Lost thing will be recovered after a long time.
7. You will win the battle and come back safely.
8. You are not likely to achieve your aims.

-24-

1. Army will not come here.
2. Keep the fixed hours. It will get you fame.
3. Going to the village will be beneficial to you.
4. Put a bandage on this injury. It is, however, difficult to heal up.
5. Friendship will earn you happiness.
6. He is not a good man. Do not try to bef.

7. Lost thing will be recovered very soon.
8. Joining the war will not prove auspicious to you.

-25-

1. Acquaintance will last long.
2. Army will definitely come over here.
3. The fixed moment is auspicious. Sticking to it will bring forth good results.
4. Going to the village is not good.
5. The injury will be healed up. Put a bandage on it.
6. It is good to have friendship.
7. Befriend the person.
8. The article has been stolen by the thieves. Do not suspect others.

-26-

1. You will be blessed with wealth shortly.
2. Your man will come back safely.
3. Army will not come here.
4. Disturbances are possible in the work, if it is started at the fixed moment.
5. Go to the village. It will be advantageous to you.
6. The injury will be healed up. Put a bandage on it.
7. Friendship will bring you happiness.
8. The person concerned is your friend, but he is not a good man.

-27-

1. The proposed bridegroom is good. Give him your daughter.
2. God is going to bless you with wealth.
3. Acquaintance will last long.
4. Army will come over here. Beware of it.
5. It is an auspicious time.
6. It is good to go to the village.
7. The wound will be healed up. Patch it with a strip.
8. Beware of acquaintance with the person.

-28-

1. The person who has left you will come back to you.
2. The concerned object is not good.
3. You will get wealth shortly.
4. Intimacy will not last long.

5. Army will not come over here.
6. The 'ascendant' (*lagna*) is auspicious, stick to it.
7. You will feel happy, if you visit the countryside.
8. The wound will be healed up.

-29-

1. You will have to spend a lot to get rid of this habit.
2. It is absolutely impossible to find out the missing person.
3. The marriage of the man with the proposed girl will be propitious.
4. You will have wealth within some months or years.
5. Intimacy will survive and you will gain.
6. Army will certainly go out.
7. The 'ascendant' is propitious. you should adhere to it.
8. While visiting countryside, beware of the enemy.

-30-

1. Confrontation will go in your favour.
2. You cannot get rid of this habit unless you spend something.
3. The missing person will be found after a long time.
4. The bridegroom is a nice man. But he is of a low caste. Consider before you act.
5. You will get the wealth shortly.
6. The person concerned has gone safely.
7. The army will come over here. Beware of it.
8. 'Ascendant' is not propitious. Leave it.

-31-

1. Construction of the house is auspicious.
2. Confrontation will go in your favour.
3. You will get rid of this habit. Do not worry.
4. The parted person will meet you after a long time.
5. The bridegroom is fortunate.
6. You will have to wait for a long time for wealth.
7. Friendship will last long.
8. Army is just about to invade. Beware of it.

-32-

1. The lady is nice.
2. Construct the house, It will bring happiness to you.
3. Confrontation will go in your favour.

1. You will get rid of this habit. But it will take time.
2. The departed person will see you soon.
3. This undertaking is good. But is very costly.
4. You will get wealth and position.
5. Friendship will last long.

-33-

1. The boy is intelligent. He will do very well in his studies.
2. Marriage will not prove fruitful.
3. At the time of the construction of the house you should offer mental homage to your family deity.
4. Oppose the adversary, you will be benefited.
5. You will have to try hard to get rid of this habit.
6. It will take a long time to find the departed person.
7. The undertaking is definitely nice.
8. You will get ample wealth.

-34-

1. Buy that article. You will have profit.
2. Make effort. Your son will develop interest in studies.
3. The marriage will prove propitious.
4. Build the house, but it will not give you happiness.
5. Oppose, but do not utter harsh words.
6. You will have to spend something to get rid of this habit.
7. The parted man will meet you very soon.
8. There are chances of separation of bride and bridegroom.

-35-

1. It will be better if you leave today.
2. The article is worth purchasing.
3. This boy will prove good in his studies.
4. Marriage will not bring forth happiness.
5. Do not build the house, as it may cause death of your son.
6. Oppose, but refrain from harsh words.
7. You will get rid of this habit shortly.
8. The departed person will meet you shortly. You will feel happy.

-36-

1. The patient will recover. Give him good treatment.
2. Do not proceed on a journey today. It is not auspicious.
3. Buy the article. It is profitable.
4. The boy will not study. He is dull.
5. Marriage will prove auspicious.
6. Construct the house, but beware of thieves.
7. Confrontation will bring forth happiness to you.
8. Pray to God. His grace alone can make you get rid of this habit.

-37-

1. Your desires will be surely fulfilled.
2. The patient will recover. Give him good treatment.
3. This day is auspicious for proceeding on a journey.
4. Do not purchase this article, otherwise thieves will steal it.
5. This boy will shortly take interest in his studies.
6. Arrange the marriage, there will be some impediments.
7. Construct the house. It will give you comfort and happiness.
8. Rivalry will not go in your favour.

-38-

1. This medicine will cure the disease.
2. Your desire will be fulfilled.
3. The patient will recover. Give him good treatment.
4. Go today, but have '*Shagun*'.
5. Purchase the article. It will be good for you.
6. The boy will study little, but act very intelligently.
7. Marriage will prove auspicious.
8. Do not construct the house. It is not good.

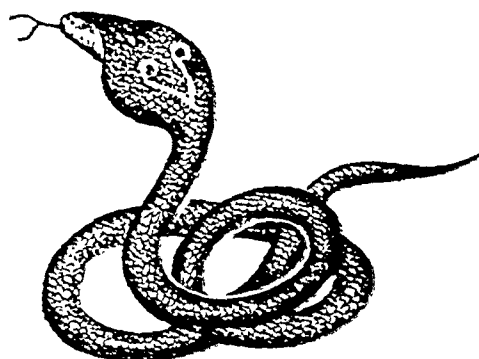
-39-

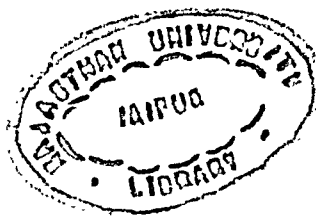
1. Imprisonment will end shortly.
2. This drug is wholesome, have more.
3. Desires will be fulfilled partially.
4. The patient will recover within seven or twenty-one days.

5. Today is auspicious.
6. Purchase the article. It will be profitable to you.
7. The boy will take interest in his studies. Make efforts.
8. Marry, but after careful deliberation.

-40-

1. Disease will be cured definitely.
2. Person concerned is imprisoned. He will be set free easily.
3. This medicine will cure the disease.
4. Your desires will be fulfilled, but after some delay.
5. The patient will recover. Give him good treatment.
6. Today is an auspicious day for proceeding to a village.
7. Purchase the article. You will earn profit.
8. The boy will prove very studious.





LORD KRISHNA

CHAPTER IX

Omens based upon Garga's analysis of Playing of Dice by Radha and Krishna

Introductory

'A thing of beauty is a joy for ever'. That is why, Radha, the legendary maiden who is invariably associated with the name of Lord Krishna, has been a source of solace to the sages, a matter of inspiration to the devotees of fine arts and a fountain-head of glamour in the folklore and literature of India.

Radha and Krishna, as the spiritualists believe, were the incarnations of the Power (Shakti) of the Lord and the Lord himself. Even so Radha has not found proper treatment at the hands of classical Sanskrit writers of India. She is depicted as a prominent beloved or friend of Krishna during his boyhood days, spent by him in Vrindavan. Famous works like *Gitagovinda* by Jaideva portray her as a sweet, charming, playful, cultured and well-mannered beauty, who was very fond of hearing and dancing to the bewitching tune from the flute of playful Krishna. *Shrimadbhagavata* bears evidence to the fact that Radha was conscious of her captivating elegance and also of the depth, sincerity and loftiness of the love that Krishna cherished and demonstrated towards her.

The birth of Radha and Krishna

At the close of *Dvapara*, *Yadavas*, the descendants of lunar dynasty dwelt on the bank of the Yamuna, with Mathura as their capital. When Ugrasena was ruling over the kingdom, his queen Pavanarekha begot a notorious son, Kansa, who deposed his father and unleashed a reign of terror on his subjects. Kansa was virtually a demon. A sizeable section of the Yadavas

resided in the adjoining tracts known as Vraja, Gokula and Vrindavan. People residing in these areas were forced to pay annual tribute to the ruler of Mathura and under the tyrannical rule of Kansa, people were in deep misery. In response to the prayers of the outraged goddess Earth and at the request of gods, Lord Vishnu, the Supreme Soul, had to incarnate Himself on the earth and took birth amongst the Yadavas as the eighth child of Vasudeva and Devaki, who were at that time behind the bars under the orders of Kansa, on account of an astrologer's prediction that Devaki's eighth son would kill him. Even though Devaki was the real sister of Kansa, the demonic ruler did not spare any of her children. But with the grace of God, Vasudeva somehow managed to remove Krishna immediately after his birth, to Gokula, where he was nursed by Nanda and Yashoda. During the same period other heavenly gods also took birth in the human form. Radha was one of these heavenly beings. She became a constant partner of Krishna in almost all of his activities and games.

Radha in the *Gargasamhita*

The epics, the classical literature and the folklore of India are all full of the illustrious accounts of the life and achievements of Lord Krishna, but have neglected and ignored the relationship of Krishna with Radha. They accepted Radha as a girl friend or a beloved, but did not accord to her the status of a legitimate wife of Krishna. This serious ambiguity finds a sympathetic solution in *Gargasamhita*, the illustrious work by Acharya Garga, wherein he states that Radha was the legitimate wife of Lord Krishna. People in or around Mathura have accepted this verdict and still hold Acharya Garga and his *Samhita* in the highest esteem.

Garga's Analysis of the Dice

The venerable Acharya Garga was the family priest of Lord Krishna. He was well-versed not only in the matters of Metaphysics, Law and Ethics, but also in all

types of arts, crafts, games, etc. He was famous for his accurate interpretations of the natural events. In his short treatise—*Garga Jataka*, he expresses his views on various astrological problems as well. He says that Radha and Krishna were very fond of playing with dice. Krishna's liking for dice has also been mentioned by various authors in the list of games which he later on played with his other queens, like Rukmini, Satyawhatta, etc. Garga seems to have made a thoroughly extensive investigation of such games. His calculations are supposed to have been based upon the actual incidents that occurred between Radha and Krishna.

Dice were also played by Shakuni with Yudhishthira, as a result of which King Yudhishthira lost everything. Nala, the accomplished young ruler of Nishadha was also deceived by his brother Pushkara in a game of dice. It is apparent that playing with dice had been a popular game in ancient India. Garga Acharya was certainly aware of it. So he had taken into account all the available information or data, before devising his predictive observations on the process and predictions in the playing of dice.

Scheme and Scope of This Chapter

This chapter consists of two parts. The first part is based upon the playing of dice bearing mystic digits 1, 2, 3, and 4. It is primarily predictive. The heading of each set is based upon the concise or cumulative impact of the results mentioned under it. It has in all 64 sets of answers, and each set has got a separate heading.

The second part is based upon the playing of dice containing mystic syllables a, b, d and y. Each of the sets is based upon the totality of characteristic features of the questioner and the solutions or predictions that his problems call for. It also consists of 64 Sets of Answers. Each set has got a separate caption under the names of various gods and the four series also have the names of their presiding deities attached to them.

General Observations

1. Take a cube-shaped piece of wood, metal or plastic. Mark mystic digits 1, 2, 3 and 4 on its four sides. Throw the dice thrice. Note down the number exhibited on the upper face one by one till a set of three digits is formed. After forming a set of three digits consult the corresponding table of answers. The questioner is advised to throw the dice himself or herself, and the priest (if one is there) or a friend should consult the table of answers.

2. The same procedure should be followed in the process of mystic syllables as well.



PART I

OMENS BASED UPON THE THROWING OF
DICE CONTAINING MYSTIC DIGITS 1, 2, 3 AND 4.**1.1.1 = Shobhana (Auspicious)**

It augurs good luck to those who wish to initiate a project in respect of launching a war, earning wealth, commencing business, achieving victory in the social and political context and so on.

1.1.2 = Vishakartari (Poisonous)

It augurs that the questioner in his dreams feels as if his body is being smeared with oil. He also sees crows, owls, vultures, flies, mosquitoes, black cobras, etc. in his dreams. His mind is chased by sinister thoughts. He will not be able to get rid of them, unless he expiates and has unqualified faith in God, whose grace alone could show him the righteous road of success in life.

1.1.3 = Chinchini (Solicitous)

It augurs that the questioner will get rid of his anxiety about his friend or relation. He will acquire wealth and high position. His period of difficulties is over. His desires will be fulfilled without further delay.

1.1.4 = Surabhita (Fragrant)

It augurs that the inquirer's family will grow larger. He will get ample wealth and happiness. He is also likely to acquire a piece of land. He will also be blessed with a son. He will have all sorts of benefits within a month. He should worship his family deities.

1.2.1 = Nirbhaya (Freedom from Fear)

It augurs that the questioner will not have any cause of fear in future. He will gain a place of honour. He will acquire a piece of land and also get rid of all sorts of anxieties. Goddess of wealth will bless him with ample

money. His task will be completed. He will add to the comforts of others. He may see elephants in his dreams.

1.2.2 = Kalyana (Propitious)

It indicates that the questioner is going to have money, property, fame and honour. He will see his separated friend or relation within a month. His days of difficulty are over. The auspicious period has begun. All his efforts will be crowned with success.

1.2.3 = Manoram (Pleasant)

It indicates that the questioner's work will be accomplished, his family will prosper. He will have a meeting with his wife. He will get money. He will also meet a friend who is separated from him for a long time.

1.2.4 = Bhadra (Lucky)

It predicts that your brother will meet you very soon. In these days you see in dreams your brother and the people belonging to the ruling class.

1.3.1 = Shubha (Fortunate)

It indicates that your friend will soon return from the foreign country. You will acquire money, property, grain, etc. and also get back your lost article. Now-a-days you generally see mountains in your dreams.

1.3.2 = Shanti (Peace)

It indicates that the plan you have drawn in your mind will be accomplished before long. You generally see your wife in dream. Discard the worries from your mind. Your desires will be fulfilled.

1.3.3 = Manthana (Agitation)

It indicates that you will have to face a loss of wealth and fall ill. The sources of your income are likely to be blocked.

1.3.4 = Vijaya (Victory)

It indicates that you will win victory over your opponents. Your misapprehensions about the moves of the government, ministers, etc. will be allayed.

1.4.1 = Avasanika (Completion)

It indicates that your work will be accomplished through serious effort. You will be free from your

anxieties. On the seventh day from today you will see the result of your actions.

1.4.2 = Sampatti (Wealth)

It indicates that your wishes regarding wealth, crops, etc. will be fulfilled. Your stars are bright. Your anxiety about your relations will be assuaged. You will get back the stolen article and the Government also is likely to give you money. You see fighting in dreams. All your desires will be fulfilled.

1.4.3 = Anukula (Favourable)

It predicts that you will get the desired object within a few days. You will get rid of your anxieties. You visualise your village in the dreams. All your desires are going to be fulfilled.

1.4.4 = Yasha (Fame)

It indicates that you will get all sorts of comforts, wealth food-grains, etc. Your desires will be fulfilled. You will see a deity in the dream. All your desires will be fulfilled.

2.1.1 = Prayanta (Efforts)

It indicates that you are worried about a big matter. Your desires will be fulfilled. You will see mountains, fruits, and flowers in the dream.

2.1.2 = Sahasa (Courage)

It indicates that your family will prosper. You will have a meeting with your beloved friend or "Kinsman". You will get married. You will acquire gold and all sorts of wealth. You will see a white cow with calf in the dream. You may undertake a trip abroad. Worship your family goddess and you will realise all your desires.

2.1.3 = Arogya (Sallybrions)

It indicates that you are anxious about some person. You will see him within a month. The desires of your

brothers and parents will also be fulfilled. You will get rid of your physical disease and mental worries. Worship the manes. You will have intercourse with your wife in the dreams.

2.1.4 = Nishchinta (Tranquility)

It indicates that you will get back the lost articles or stolen money. You will see the image of your family deity other gods, river and some of your friends in dreams.

2.2.1 = Kāmanā (Longing)

It indicates that you will not face any trouble at least for about three years from hence. You have set your heart on some object, you will get it. You will have all round progress. Usually you see the images of gods in your dreams.

2.2.2 = Viruddha (Adverse)

It indicates that you will have friendship with your adversaries and animosity with your friends. You wish to accomplish a big task. But you will have to make serious efforts for that.

2.2.3 = Kashta (Trouble)

It indicates that you have set your heart upon somebody's wealth. You will not be able to get it. You will have hard days. There is a slackness in your efforts. Leave this field and adventure and do something else.

2.2.4 = Prapti (Gain)

It indicates that you are anxious about your family and wife. Now your stars are bright. Your bad days are over. All of your desires will be fulfilled. Worship your preceptors and family goddess. You will get the object upon which you have set your heart.

2.3.1 = Asha (Hope)

You will get wealth and a son shortly. Your good days are fast approaching. Worship your family deity.

Your efforts will be crowned with success within a month. You are likely to see a fig tree, a temple, a city and so many other things in dreams.

2.3.2 = Sambhāwanā (Possibility)

It indicates that you are anxious for earning money. You will have a lot of it.

2.3.3 = Ashānti (Disquiet)

It indicates that you will not be able to get the coveted money at all. There will be no peace of mind.

2.3.4 = Bahula (Multifarious)

It indicates that your desire for enormous wealth will be fulfilled before long. Your anxiety about your family will be allayed. Your stars are bright. Your sins will be destroyed and you will have all round progress. In the dreams you will see cows with calves and swim in big ponds. Your days of trouble are over. Worship your family deity. You will be happy in life.

2.4.1 = Unnati (Progress)

It indicates that your desires will be fulfilled. You will get the desired and a higher position in your line of profession. In your dreams you will see a lady and a man in the position of sexual intercourse.

2.4.2 = Avasanika (Anxiety)

It indicates that you are anxious about someone who has gone abroad. The person concerned is safe. Do not worry.

2.3.4 = Protsāhana (Encouragement)

It indicates that your mental worries and physical disease will be eradicated before long. Your desires will be fulfilled. All the impediments will be removed from your way. Government may give you some higher position or incentive.

2.4.4 = Sambhava (Possible)

It indicates that your mind is seriously agitated. Your anxiety will be over. You will have happiness and

comforts in your life. You will realise the desired objectives. It is likely that in your dreams you may see some persons bearing tilaka on their forehead.

3.1.1 = Vishvasa (Faith)

It indicates that you are worried about a piece of land and money. You will get rid of your anxiety after some time. Worship your family goddess (Chandika) whose grace can only provide you with happiness and comforts. In your dream you see mountains.

3.1.2 = Nirāmaya (Healthy)

It indicates that your wishes will be fulfilled. You will acquire ample wealth. Your family will prosper. You will get rid of your diseases. Worship your family deity. You will see elephants in your dreams.

3.1.3 = Nishchaya (Determination)

It indicates that your desire for money will soon be fulfilled. Make efforts. If you are not strong enough, your friends may not help you. But with a sense of determination you will definitely achieve your aims. Your difficulties will be eradicated. Worship your stars.

3.1.4 = Priti (Affection)

It indicates that your desires will be fulfilled. Your stars are bright. You will be happy. Your anxieties will be eradicated. It is likely that in your dreams you will see fish in the sea.

3.2.1 = Gati (Motion)

It indicates that in your dreams, you generally see the beautiful cities or heavenly beings. In your mind this will create some sort of indifference towards the world and you will slacken your efforts and get disheartened. Your family will be in trouble. It is, therefore, better for you to go to some other place.

3.2.2 = Asambhava (Impossible)

It indicates that you are anxious for getting money and various types of comforts, but you will not be able to have them.

3.2.3 = Mitra (Friend)

It indicates that your desires will be fulfilled. You will get rid of your worries. You will feel happy. Your enemies will be destroyed. You will have a meeting with your friends. Don't worry about anything.

3.2.4 = Sakala (All round gains)

It indicates that you will have all-round progress. Your farm will produce ample food-grains. Whatever you have desired to accomplish will be definitely completed. Your anxiety will be over.

3.3.1 = Puja (Worship)

It indicates that you are anxious about money, family and wealth. Your wealth will increase day-by-day. Your family goddess will help you in your efforts. Worship your family deity. It is likely that in the dreams you may see a white cow with or without a calf.

3.3.2 = Santāpa (Annoyance)

It indicates that your relatives will prove to be a source of constant annoyance to you. Your desires will not be fulfilled. Do something else, in which you will achieve success. You will see your relatives in the dreams.

3.3.3 = Manorama (Beautiful)

It indicates that your desires will be fulfilled. You should not worry. You will get rid of your troubles.

3.3.4 = Malina (Anxious)

It indicates that you are greatly concerned about your business and relatives. You will be free from anxiety. Your desires will be fulfilled before long.

3.4.1 = Sangati (Good Company)

It indicates that your vexation about money and comforts will end shortly. You will feel happy. Leave aside cowardice. You are likely to develop intimacy with good people.

3.4.2 = Samādhāna (Reconciliation)

It indicates that you will have reconciliation with your adversaries. You will feel happy and your desires will be fulfilled. Good fortune is just going to bless you. You will see mountains in the dreams.

3.4.3 = Prayasa (Efforts)

It indicates that your days of difficulty are over. Your stars are bright. You will achieve success in your field of activities.

3.4.4 = Shakti (Power)

It indicates that your efforts will be crowned with success. You will have intercourse with your wife. Your business will flourish like anything. You will have a meeting with relatives and friends. In the dreams you will see people with injuries on their hands. Make efforts. You will succeed.

4.1.1 = Hani (Loss)

It indicates that you will undergo loss of money. Your health will deteriorate. But after seven years from the commencement of the bad period you will get rid of your troubles and lead a very happy and prosperous life.

4.1.2 = Sangharsha (Struggle)

It indicates that you are greatly concerned about your wife and some relative. You are worried about money also. You will get rid of your worry. But you have to struggle hard and fight for your rights. Victory will be yours. Make efforts. Your desires will be fulfilled before long.

4.1.3 = Avasara (Opportunity)

It indicates that you will get the desired object. You are worried about money. You will get it. You will also have a meeting with your relatives. There are chances for you to go abroad. You will win victory over your opponents. You will get success before long.

4.1.4 = Anukampa (Grace)

It indicates that you will achieve success with the grace of your family deities. You are anxious for your relative. He will come to you within a month. You will enjoy sound health. You will be free from mental worries. You will get success in your field of activities.

4.2.1 = Savadhana (Caution)

It indicates that your worries about the loss of money will be over. You may go on a journey and get money. Have faith on God. You will achieve your objectives.

4.2.2 = Nindaka (Backbiting)

It indicates that you are worried about getting higher position in your field of activities and also for the eradication of poverty. You are engaged in the work of other people. Sometimes you think of committing suicide. But don't be disheartened. Your worries will be over after three years. Worship your preceptor and family goddess. Your efforts will be crowned with success.

4.2.3 = Vijayamān (Triumphant)

It indicates that your enemies will be destroyed. You will gain victory over your opponents. You will gain money. You will have a meeting with your friends. Your desires will be fulfilled. Your life will be full of joy and love. You will see a number of trees in your dreams.

4.2.4 = Sahishnutā (Tolerance)

It indicates that your anxiety will be over. The objective that you have set in your mind will be achieved. You will be successful in your mission. You will have happiness in life.

4.3.1 = Sāmarthyā (Strength)

It indicates that you will gain strength. Your efforts will be crowned with success. Your relatives who have

gone abroad will soon return. You will accomplish your works. You are also likely to acquire some property. Your troubles will be over. Your stars are bright. You will go on a journey and return back safely.

4.3.2 = Dhairya (Fortitude)

It indicates that you will get rid of your difficulties. Your stars are bright. Your desires will be fulfilled. You will go abroad, accomplish your work and return back safely.

4.3.3 = Viveka (Prudence)

It indicates that your desires about earning money will not be fulfilled. At present your friends and relatives are working against your interest. But after some time they will support your case.

4.3.4 = Dūta (Messenger)

It indicates that you will get rid of your anxiety about the welfare of your friend. Your stars are bright and your desires will be fulfilled before long.

4.4.1 = Pratīkshā (Waiting)

It indicates that you have to suffer from illness. You will have to face difficulties in the accomplishment of your work. But after five days your troubles will be over. Your efforts are likely to go in vain.

4.4.2 = Niraarthaka (Useless)

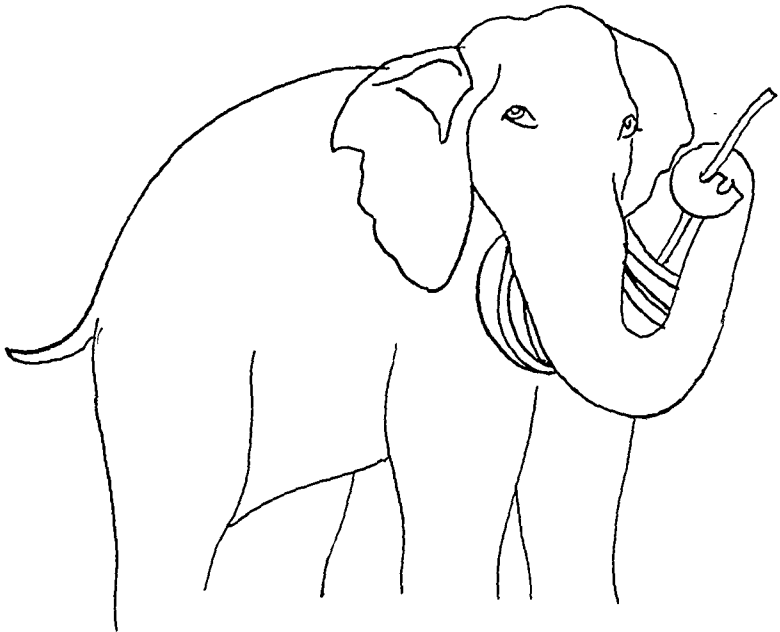
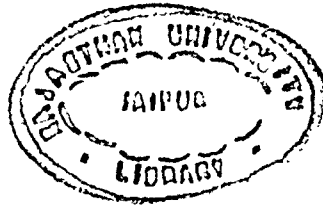
It indicates that you will start your work carefully, but it will not be accomplished. Your efforts will go in vain. Therefore, do something else.

4.4.3 = Adhyavasāva (Enterprise)

It indicates that you will have to make constant and serious efforts to achieve success in your endeavours. You should not think of getting someone's wealth. Instead try to earn money through your own efforts.

4.4.4 = Māṅgalika (Lucky)

It indicates that you are worried about something. You will get the desired thing before long. Your anxiety about a person, who has gone abroad, will be over. He will return soon. You will also get a son. The stolen or lost articles will be found within a month.



PART II

**OMENS BASED UPON THE THROWING OF
DICE CONTAINING THE MYSTIC SYLLABLES,
'a' 'b' 'd' and 'y'.**

'a' series—Presiding deity—Prajāpati**(1) a + a + a : Prajāpati**

Cod is the only hope for you. You have many enemies, but you will overpower them and accomplish your work.

(2) a + a + b : Dhananjaya

You are lazy. Take care of your health. It is difficult to know the ways of the world. Almighty is omniscient. Offer oblations to the stars. Do not rely upon enemies, otherwise you are likely to be deceived.

(3) a + a + d : Jātaveda

You have a wavering mind, whereas the task undertaken by you is quite big. It will require extraordinary efforts on your part to accomplish it. If you insist too much, you will repent. You have many enemies so it is better to abandon the work.

(4) a + a + y : Krishnavartmā

You will accomplish this work. You are a lucky person. Have patience. You will be happy. You have a religious mind. You are a kind-hearted man. There is, however, one enemy. You should be aware of him. Do not worry. You are on a right path and victory is yours.

(5) a + b + a : Agni

This is tedious job. Those who pose to be your friends are really your enemies. But you are aware of this. Have patience. A number of your projects in the past had been spoiled and same is going to be the fate of this work.

(10) 1-3-12: Parshurāma

You will come across two gentlemen. They will tell you some good things. You will feel happy. Do not worry. There is some thing, but the work will be surely completed.

(11) 1-3-13: Vishnu

I on my own part have a doubt about your capability to perform the work. It is difficult for you to accomplish this task. Do not allow yourself to be ridiculed by others. Do not let it fall below dignity.

(12) 1-3-14: Hiranyu

You will achieve success in your plan. You are a nice and kind-hearted person. You are generous and helpful to others. If you continue your efforts, you will realise your objective.

(13) 1-3-15: Narayana

This work is nice. Some persons may try to misguide you, but do not take heed of their utterances. This work will be done. If you try to perform it quickly, if you try to do it slowly, you will have no gain. Do not be disheartened. You have nice days now. Goddess of wealth will bless you. Have satisfaction. You will feel happy.

(14) 1-3-16: Radha

Your project is nice. You will achieve whatever you wish. Goddess of wealth is going to bless you. You have many enemies. They will have to face a defeat. There are some people who appear to be your friends, but many of them abuse you in your absence. Do not believe them. You will win.

(15) 1-3-17: Vishnu

The object that you have set before you, requires the strength of a lion. Even then do not be disheartened. You are having a lucky time. Your project resembles the hive of bees. Therefore, only constant efforts could

ward off the impediments. If you wish to win do whatever you can.

(12) a + d + y: Vibhava

You are venturing upon an uphill task. It will not be accomplished, even if you put in hard labour and constant interest.

(13) a + y + a: Chitrabhānu

Your work is quite difficult. You cannot do it single-handed. If however, your family members and friends extend their co-operation, it is likely to be accomplished. Muster their support.

(14) a + y + b: Vaishvānara

You are a nice person. You could accomplish your work, if you mend your ways. First of all, there is your own life. Take care of your interests. Have faith in your capacity. There is an internal mind within your mind. Pay heed to its voice. You are surely going to complete the work.

(15) a + y + d: Brahma

The objective aimed at is beyond your capacity. It is impossible. You are a wise person. There is, therefore, no sense in challenging a lion for a fight in its den. Leave it. Do something else.

(16) a + y + y: Padmanabha

You will attain your aim. There is, however, some delay. You had got ample funds, but it was all spent. Now you are in adversity. Make serious efforts, you will succeed and feel happy.

'b' Series—Presiding deity—Shiva

(1) b + a + a: Rudra

Your job is tough. You have a number of adversaries. They oppose you in every step. God is the only hope for you. Success is doubtful.

(2) b + a + b: Girīsha

You have started a huge work. Your enemies will be brought to book. Make efforts, but you will have to repent. It is better that you should do something else. This is not a worth-while work.

(3) b + a + d: Kapardi

Be careful. Work with a decisive mind. Do not slacken your efforts. Victory will be yours.

(4) b + a + y: Shankara

Your project is nice. You will definitely complete it. Be content. Stars are favourable to you.

(5) b + b + a: Ashā

Do not entrust your work to others. You have many enemies. They want to harm you. They are likely to hatch a conspiracy against you. Beware of them. They would not hesitate to execute their enmity. You are, however, a lucky person. Moreover, the stars are favouring you.

(6) b + b + b: Shiva

Have patience. You will definitely complete your work. You should not, however, believe everyone.

(7) b + b + d: Maheshvara

This is a big work. There are many impediments in your way. You have many enemies. They want to befriend you. But there is some person, who creates a rift. He is, however, to be doomed. You are a kind-hearted man. You will definitely accomplish your work.

(8) b + b + y: Shrikantha

Your mission is going to be crowned with success. Spend generously. God will help you. Anyhow, you are going to realise your aims.

(9) b + d + a: Mrityunjaya

You wish to embark upon an arduous enterprise which is beset with difficulty. As a boat, made of iron, cannot sail through the waters, similarly with limited resources you will not be able to undertake this task.

(10) $b + d + b$: Ishvara

Your project is quite difficult. You are a talented person. At present your stars are bad. There is a mole on the belly of your wife.

(11) $b + d + d$: Shambhu

You have taken a tedious task in your hand. Take help from trust-worthy friends. You have got a number of enemies. They pose to be friends, but harm you in your absence. So there will be considerable delay in the completion of the work. If you are careless, it will not be accomplished.

(12) $b + d + y$: Sarva

You have an unsteady mind. The project undertaken by you requires patience and hard labour. As a well-experienced surgeon alone can eradicate an incurable disease, similarly an extraordinary person alone is capable of accomplishing such a Herculean task.

(13) $b + y + a$: Bhutesha

The work undertaken by you is very important. But you are likely to face a number of hardships. The person, putting hurdles in your way, will have to suffer for his wrong behaviour. You will succeed in your project.

(14) $b + y + b$: Shūli

Cast away fickleness from your mind. Be steady. Those who pose to be your friends, but actually act against your interest, are to be doomed. You are a kind-hearted person. The work will be definitely accomplished.

(15) $b + y + d$: Ishāna

You wish to venture upon an uphill task, which is beyond your capacity. Do not try your hand at it. Do something else. Otherwise you will have to repent.

(16) $b + y + y$: *Fashupati*

You are in a dilemma. You are finding it quite difficult to decide as to whether to go from or stay in your own place. Worship your family deity. You will take right action.

'd' series—Presiding deity—*Umā*(1) $d + a + a$: *Pārvatī*

You are doubtful about the success of this work. Now cast aside your doubt. Have patience. You will succeed.

(2) $d + a + b$: *Aparnā*

Your bad days are over. Your stars are bright. You will have a meeting with your friend. Have patience. You will attain your objective.

(3) $d + a + d$: *Haimavarī*

Leave aside such a prodigious plan. It is beyond your resources. If you persist, you will regret. Do something else.

(4) $d + a + y$: *Shiva*

You have embarked upon a cyclopean task. It will entail enormous difficulties. There is no sense in placing your hand in the jaws of a lion. Having so many adversaries, you can hardly hope to accomplish such a target.

(5) $d + b + a$: *Kālī*

Your anxieties will be over before long. You have an enemy. But do not bother about him. He will be destroyed or surrender before you.

(6) $d + b + b$: *Gaurī*

Your wishes will be fulfilled. A person is separated from you. He will meet you soon. The article lost by you will also be found. You will feel happy when you get back the money and the lost article.

(7) $d + b + d$: Rudrani

You will achieve success day-by-day, as the moon develops bit-by-bit in the bright fortnight, Similarly your happiness will increase day-by-day.

(8) $d + b + y$: Chandika

You will attain success in your work. Do not be afraid of any one. Discard the fickleness that haunted you in the past. Have patience. The man, helpful in your work, will soon meet you.

(9) $d + d + a$: Ambikā

You are a nice person. There are some people who misguide you. You are helpful to everyone. Treat your brother as friend and you will see that everything moves according to your choice.

(10) $d + d + b$: Bhavāni

Go on giving something in charity. You will attain your objective. Government will honour you. You will gain.

(11) $d + d + d$: Umā

The objective set upon by you will be achieved before long. You will have a meeting with a gentleman who will be of great help to you. The birth of a son becomes a source of great joy to the parents, similarly, accomplishment of your task will delight you like anything.

(12) $d + d + y$: Durgā

Think before you act. The project taken in hand by you is too big for you. Leave it. Do something else.

(13) $d + y + a$: Sarvāni

With the accomplishment of this work, you will earn fame. You have also thought of a plan to help others. This is nice. You will have happiness and satisfaction in your life.

(14) $d \div y \div b$: Ishvanī

A number of people oppose you in your endeavour. Do not make haste. Do not trust your opponents. You will attain your objective, but after some delay.

(15) $d \div y \div d$: Katyayani

You intend to go out. Your stars are bright. You are likely to have money and a son. You may have to face some trouble, but do not worry. You will achieve your objective.

(16) $d \div y \div y$: Sarvamangala

This work is likely to yield ample money to you. You have got a number of enemies. You should not, however, be afraid of them. They will bow before you. You will successfully accomplish your work.

‘y’ Series—Presiding Deity—Indra

(1) $y \div a \div a$: Chandra

Like the existence of a flower in the sky, accomplishment of your project is absolutely impossible. You are a religious person. Your extraordinary devotion to your family deity, however, may help you in this gigantic task.

(2) $y \div a \div b$: Shukra

You will get money from the Government as well as from the public. You will have a meeting with a nice lady who is likely to create a rift between you and your wife.

(3) $y \div a \div d$: Isha

You should not depend upon men. Have faith in God. He will help you. You will get money.

(4) $y \div a \div y$: Pundarika

You have taken up a good project. Your success is at hand. There is, however, one person, whose assistance is essential in your work. Try, you will win him over.

(5) $y + b + a$: Airavata

Your mind is wavering. Indecision is the root of your trouble. Do not heed to the advice of anyone. Leave this habit. Have patience. You will realise your objective.

(6) $y + b + b$: Nairita

Your desires will be fulfilled. Do not worry. Remember your family deity. People are also in your favour. Your stars are bright.

(7) $y + b + d$: Varuna

Your project is too big. You have a number of enemies as well as friends. You will succeed, but the progress will take a long time.

(8) $y + b + y$: Ravi

Your enemies are going to be killed. You will get money, a good wife and a nice son. Be happy. God will help you.

(9) $y + d + a$: Budha

The task taken in hand by you is quite difficult. Your mind is unsteady. One person is bad. Never trust him. It is, however, not proper that you are not on good terms with your brother.

(10) $y + d + b$: Marut

You are likely to carry favour with the Government. Have faith and patience. Give something in charity. You will be successful in your mission.

(11) $y + d + d$: Pitripati

Your enemies are in a habit of putting hurdles in your way. Never trust them. God is after all there. He will help you. It will take a longer time, but the work will be definitely completed.

(12) $y + d + y$: Kubera

Your mind is fickle. A doubt created in your mind by a lady or a man has no basis. Do not worry. You have embarked upon a good project. You will succeed.

(13) $y + y + a$: Mangala

You are worried about money. You will get it. You will get back the lost article. You will win. Do not worry.

(14) $y + y + b$: Brihaspati

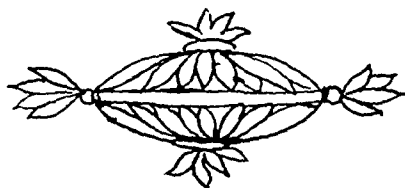
As an earthen lamp cannot be kindled unless oil is put in the earthen cup, similarly the project undertaken by you will not be accomplished until you spend some money. Even if it is done, it may be too late.

(15) $y + y + d$: Bahni

The task, proposed to be undertaken by you, is so gigantic that God alone can help its execution. You have to be steady in your mind. Worship your family deity. You will achieve your objective.

(16) $y + y + y$: Indra

The project taken in hand by you will be accomplished. You should, meanwhile, worship your family deity. The progress of the work would be remarkable. Your opponents are likely to lose ground.



CHAPTER X

Omens based upon Astrological Indications

Introductory:

Varahamihira, the celebrated ancient Indian astrologer was well aware of the concept that things rise, exist and decay in Time, and that time or the God of Time is the supreme factor behind the evolution of this universe. Indian thinkers worked out an extensive chain of the units of time right from the microcosmic part of the second to the macrocosmic whole known as *Kalpa*. The various units of time, which are intimately connected with the day-to-day events in the life of every living individual are second, minute, hour, day (tithi), fortnight (paksha), month, season, year, decade (dashaka) and century (shatābda).

The following table makes these subdivisions quite clear:

Kalpa	=	14 Mahayugas or Manvantaras
Manvantara	=	4 Yugas (i.e. Krita, Treta, Dvāpara and Kali)
Kritayuga	=	17,28,000 years of human beings
Tretayuga	=	12,96,000 years of human beings
Dvaparayuga	=	8,64,000 years of human beings
Kaliyuga	=	4,32,000 years of human beings

According to the ancient Indian system of calculation we are at present living in the first quarter of *kaliyuga* pertaining to the *Vaivasvata Manvantara* of *Shvetavara-*

hikalpa. This quarter of *kaliyuga* had commenced at midnight between the 17th and 18th February. 3102 B.C.

Indian Samvatsara (Era)

Vikramaditya and the Shaka prince *Shalivahana* were two famous Kings associated with two very popular systems of chronology followed in the Indian almanac. The era connected with the name of the former is counted from 57 B.C. and the era named after the latter is counted from 78 A.D. The year 1976 A.D., for instance, corresponds to *Vikrama Samvat* 2033 and *Shakasanvat* 1898. The Govt. of India have accepted *Shaka Era* as the basis of the National Calendar.

The Indian Months:

No. of the Christian Era	Name of the Christian month	No. of the Shaka Era	Equivalent months and dates of the Shaka Era
1976	January	1897	Pausha 11 to Magha 11
1976	February	1897	Magha 12 to Phalguna 10
1976	March	1897	Phalguna 11 to Chaitra 11
1976	April	1897	Chaitra 12 to Vaishakha 10
		1898	
1976	May	1898	Vaishakha 11 to Jyeshtha 10
1976	June	1898	Jyeshtha 11 to Ashadha 9
1976	July	1898	Ashadha 10 to Shravana 9
1976	August	1898	Shravana 10 to Bhadrapada 9
1976	September	1898	Bhadrapada 10 to Ashvina 8
1976	October	1898	Ashvina 9 to Kartika 9
1976	November	1898	Kartika 10 to Agrahayana 9
1976	December	1898	Agrahayana 10 to Pausha 10

The Pakshas (Fortnights)

The month, according to Indian system is divided into two halves, known as *Shuklapaksha* (Bright Half) and *Krishnapaksha* (Dark Half) corresponding to the waxing and waning fortnights of the moon.

The Indian View of the Zodiac

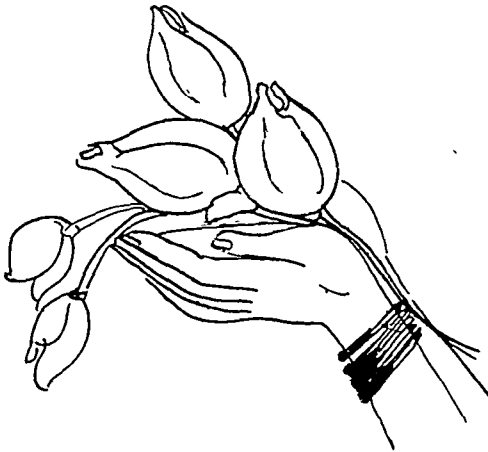
Indian astronomers studied the position of zodiac minutely. The 12 names given by them to the 12 parts of the zodiac are called *Rāshis*. A *rāshi* is, thus, the

one-twelfth part of the zodiac. Each *rāshi* covers a group of $2\frac{1}{4}$ *nakshatras*—stellar constellations—as its constituent components.

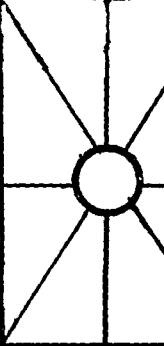
The names of the *rāshis*, their equivalents in English and the names and *padas* (quarters) of the constellations, which pertain to them, are given as under:

<i>S.No.</i>	<i>Sign</i>	<i>Rāshi</i>	<i>Nakshatra</i> (constellation)	<i>Pada</i> (Quarter)
1	Aries	Mesha	1. Ashwini	4
			2. Bharani	4
			3. Krittika	1
2	Taurus	Brisha	Krittika	3
			4. Rohini	4
			5. Mrigashira	2
3	Gemini	Mithuna	Mrigashira	2
			6. Arudra	4
			7. Punarvasu	3
4	Cancer	Karka	Punarvasu	1
			8. Pushya	4
			9. Ashlesha	4
5	Leo	Sinha	10. Magha	4
			11. Purva	
			Phalguni	4
			12. Uttara	1
			Phalguni	
6	Virgo	Kanya	Uttara	
			Phalguni	3
			13. Hasta	4
			14. Chitra	2
7	Libra	Tula	Chitra	2
			15. Swati	4
			16. Vishakha	3
8	Scorpio	Vrischika		1
			17. Anuradha	4
			18. Jyeshtha	4
9	Sagittarius	Dhana	19. Mula	4
			20. Purvashadha	4
			21. Uttarash	1

10	Capricorn	Makara	Uttarashadha	3
			22. Shravana	4
			23. Dhanishtha	2
11	Aquarius	Kumha	Dhanishtha	2
			24. Satabhisha	4
			25. Purvabhadrapada	3
12	Pisces	Mina	Purvabhadrapada	1
			26. Uttarabhadrapada	4
			27. Revati	4



DIKSHULA
COMBINATIONS OF DAYS AND DIRECTIONS
INAUSPICIOUS FOR A JOURNEY

North West Tuesday	North Tuesday Wednesday	North-East Wednesday
West Sunday, Friday		East Monday, Saturday
South-West Sunday, Friday	South Thursday	South-East Monday, Thursday

ORACLES BASED UPON THE POSITION OF
PLANETS IN THE BIRTH HOROSCOPE OF
A MAN (JANMA KUNDALI BHAVACHAKRA)

<i>Planets Houses</i>	<i>Sun</i>	<i>Moon</i>	<i>Mars</i>	<i>Mercury</i>
1. Body (<i>Tana</i>)	Pain in the body	Pleasure	Wealth	Pleasure
2. Wealth (<i>Dhana</i>)	Anger	Gain	Misery	Gain
3. Brother (<i>Bhrata</i>)	Health	Cruelty	Pleasure	Wealth
4. Pleasure (<i>Sukha</i>)	Trouble	Pleasure	Trouble	Pleasure
5. Son (<i>Putra</i>)	Sorrow	Many children	Loss of children	Few children
6. Enemy (<i>Ripu</i>)	Victory over enemy	Disease	Destruction of enemy	Disease
7. Wife (<i>Stri</i>)	Bad wife	Beautiful wife	Loss of wife	Nice wife
8. Death (<i>Mrityu</i>)	Disease	Religious	Wickedness	Bad omens
9. Religious (<i>Dharma</i>)	Non- religious	Fame	Non- religious	Religious
10. Efforts (<i>Karma</i>)	Pleasure	Gain of wealth	Helping	Fame
11. Income (<i>Aya</i>)	Good luck	Gain of wealth	Gains	Knowledge
12. Expenditure (<i>Vyaya</i>)	Bad habit	Pain in eyes	Sin	Poverty

<i>Jupiter</i>	<i>Venus</i>	<i>Saturn</i>	<i>Rahu-Ketu</i>
Honour	Pleasure	Misery	Misery
Wealth	Gain	Loss	Loss
Good Luck	Sexual passion	Normal	Normal
Happiness	Pleasure seeking	Pain	Trouble
Many children	Many children	Loss of children	Loss of children
Anxiety	Loss of wisdom	Enmity	Enmity
Pleasure	Wisdom	Poverty	Poverty
Pain	Disease	Pain	Trouble
Fortune	Religious	Wickedness	Wickedness
Good action	Wealth	Property	Property
Increase of wealth	Virtue	Fame	Fame
Weakness	Sorrow	Laziness	Laziness

ORACLES BASED UPON THE POSITION OF
PLANETS IN THE BIRTH HOROSCOPE OF
WOMEN (STRI-JANMA-KUNDALI-BHAVACHAKRA)

<i>Houses</i>	<i>Ascendent</i> <i>1</i>	<i>Wealth</i> <i>2</i>	<i>Brother</i> <i>3</i>	<i>Pleasure</i> <i>4</i>	<i>Progeny</i> <i>5</i>	<i>Enemy</i> <i>6</i>
Planet						
Sun	Widow	Short life	Many sons	Poor	Loss of children	Wealthy
Moon	Short Life	Many sons	Wealthy	Inauspicious	Unfaithful	Widow
Mars	Widow	Worries	Many sons	Few children	Loss of children	Wealthy
Mars	Widow	Worries	Many Sons	Few children	Loss of children	Wealthy
Mercury	Faithful	Fortune	Wealthy	Happy	Lucky	Trouble
Jupiter	Faithful	Lucky	Many sons	Happy	Pleasure	Wealthy
Venus	Devoted	Lucky	Many sons	Pleasure	Happy	Poor
Saturn	Poor	Trouble	Wealthy	Less homely	Sick	Wealthy
Dragon's Head (Ketu)	Loss of son	Poor	Wealthy	Loss of children	Death	Wealthy
Dragon's Tail (Ketu)	Loss of son	Poor	Wealthy	Loss of children	Death	Wealthy

<i>Lifepartner</i> 7	<i>Death</i> 8	<i>Religion</i> 9	<i>Efforts</i> 10	<i>Earning</i> 11	<i>Expenditure</i> 12
Sick	Widow	Religious	Sinful	Many children	Extravagant
Fearful	Trouble	Many sons	Unchaste	Wealthy	Blind
Widow	Wealth	Hard work	Death	Happy	Good children
Disease	Separation	Fortune	Wealth	Long Life	Gentle
Fear	Separation	Religious	Wealth	Many children	Faithful
Loving	Death	Religious	Wealth	Wealthy	Trouble
Widow	Many children	Barren	Sinful	Fortune	Unchaste
Loss of wealth	Death	Barren	Widow	Fortune	Unchaste
Loss of wealth	Death	Barren	Widow	Fortune	Unchaste

INDIVIDUAL CHARACTERISTICS OF THE
TWELVE SIGNS OF THE ZODIAC

<i>Sl. Name No.</i>	<i>English Equivalent</i>	<i>Idiographs</i>	<i>Symbol</i>	<i>Part of Zodiac Body</i>
1. Mesha	Aries	♈	Ram	Head
2. Vrishabha	Taurus	♉	Bull	Throat
3. Mithuna	Gemini	♊	Twins	Lungs
4. Karka	Cancer	♋	Crab	Stomach
5. Sinha	Leo	♌	Lion	Heart
6. Kanya	Virgo	♍	Virgin	Bowels
7. Tula	Libra	♎	Balance	Reins
8. Vrish- chika	Scorpio	♏	Scorpion	Private parts
9. Dhanu	Sagittarius	♐	Archer	Thighs
10. Makara	Capricorn	♑	Goat	Knees
11. Kumbha	Aquarius	♒	The man with pitcher	Ankle
12. Mena	Pisces	♓	The Fish	Feet

<i>Nature</i>	<i>Ruling Planet</i>	<i>Birth Stone</i>	<i>Period of rising</i>
Fiery	Mars	Amethyst	March 21-April 20
Earthy	Venus	Mossagate	April 21-May 20
Airy	Mercury	Beryl	May 21-June 20
Watery	Moon	Emerald	June 21-July 21
Fiery	Sun	Ruby	July 22-August 21
Earthy	Mercury	Pink Jasper	August 22-Sep. 21
Airy	Venus	Diamond	Sept. 22-Oct. 22
Watery	Mars	Topaz	Oct. 23-Nov. 20
Fiery	Jupiter	Carboncle	Nov. 22-Dec. 20
Earthy	Saturn	Whiteonyx	Dec. 21-Jan. 19
Airy	Uranus	Sapphire	Jan. 20-Feb. 18
Watery	Jupiter	Chrysolite	Feb. 19-Mar. 20

CHARACTERISTICS OF PLANETS

<i>S. No</i>	<i>Planets</i>	<i>English Name</i>	<i>Idiographs</i>	<i>Gems</i>	<i>Metals</i>	<i>Taste</i>
1.	Surya	Sun	☉	Ruby (<i>Manikya</i>)	Copper	Pungent
2.	Chandra	Moon	☾	Pearl (<i>Mukta</i>)	Silver	Salt
3.	Mangala	Mars	♂	Coral (<i>Pravalamunga</i>)	Copper	Bitter
4.	Budha	Mercury	☿	Emerald (<i>Marakata-Panna</i>)	Lead	Mixed
5.	Vrihaspati	Jupiter	♃	Topaz (<i>Pushyaraaja</i>)	Gold	Sweet
6.	Shukra	Venus	♀	Diamond (<i>Hiraka</i>)	Silver	Sour
7.	Shani	Saturn	♄	Nilam	Iron	Astragent
8.	Rahu	Dragon's Head	—	Agata (<i>Gomedhika</i>)	Lead	Bitter
9.	Ketu	Dragons tail	—	Lapislazuli (<i>Vaidurya</i>)	Lead	Bitter

<i>Grain</i>	<i>Cabinet position</i>	<i>Place in Kāla purusha's Body</i>	<i>Form</i>	<i>Place in Home</i>	<i>Type of Trees</i>
Wheat	King	Soul	Quadruped	Worship room	All Trees
Rice	Queen	Mind	Reptile	Bath-room	Creepers
Pulse like lentil	Commander	Courage	Quadruped	Kitchen	Thorny Trees
Green gram	Grown prince	Speech	Bird	Library room	Fruitless tree
Bengal gram	Minister	Wisdom	Human being	Strong room	Fig Tree
Cow gram	Minister	Sexual passion	Human being	Bedroom	Creepers
Seamum	Servant	Grief	Bird	Garbage room	Thorny trees
Black gram	—	Grief	—	—	Bushes
Horse gram	—	Grief	—	—	Bushes

CHAPTER XI

Omens based upon the Miscellaneous Notions Pertaining to Life and Death

Introductory

'To whom will thou offer me?'—Nachiketa, the son asked.

'To Death I give thee'—Vajashrava, the father answered.

'What will he do with me?'

'Oh, the same as he had done with others'.

'Surely, I shall be neither the first nor the last to go to Death'—the young boy thought a while, and went to the heavenly home of Lord Yama, the Judge of the dead.

As Lord Yama was on a long tour, Nachiketa had to wait three days unfed and unlooked after. When Yama returned back to his abode, he felt sorry to see that a Brahman boy had waited at his place without taking food and even water for a long period of three nights. So he told Nachiketa to ask for three boons from him. The young boy promptly responded, 'Grant peace to my father and he should know and welcome me when I return.' When Nachiketa said this the God of Death answered—'Be it so.'

'There is neither hunger, nor old age, nor fear of death in heaven. Please reveal to me the sacred fire that leads to heaven.' Nachiketa said, and the Lord of Death acted accordingly.

'What comes after death?'—Nachiketa asked Yama as the third item. At this juncture the God of Death offered all sorts of diversions to avoid replying to this query but Nachiketa was fully resolved and persisted. He said, 'Things of pleasure are the matters of a day.

and destroy the fiery energy of men. What avails wealth and merriment when your appearance is a must?

Yama was left with no alternative but to concede to his request. So he revealed.

‘When all the strings of the heart are rent asunder, even in this human birth the mortal becomes immortal. A hundred and one are the nerves of the heart, and of these all only one ascends into the head of a man. By this, his soul mount up to its immortal home.

When all desires that linger in the heart are driven forth, then the mortal is made immortal. But he who knows that all things are the self, for him no grief or delusion exists.’

Thus Nachiketa, having learnt the wisdom taught by the God of Death was freed from death.

This story of Nachiketa as depicted in the *Kathopanishad* is held in great esteem by one and all in India. Duty is one thing and Delight quite another. Nachiketa had chosen the first, so he succeeded in his quest in obtaining the revelation of the mystery of ‘After-death’ from the Lord of Death himself.

Instructions

One should utter ‘Om’ eight times before venturing on the knowledge or use of the truths or predictions given in this chapter.

1. OMENS REGARDING THE SEQUENCE OF DEATHS BETWEEN A HUSBAND AND WIFE

Method

Count the number of the letters in the names of both husband and wife. Multiply the total by two. Multiply the product again by four. Divide it by three. If the remainder is two, wife will die first and if the remainder is zero or one, husband will die first.

2. OMENS BASED UPON THE FALLING OF FLOWERS ON THE DIFFERENT LIMBS OF A PERSON

Forehead	- Gain of wealth	Eye	- Danger
Nose	- Good luck	Mouth	- Delicious food
Neck	- Gain of wealth daily	Shoulder	- Gain of wealth
Arms	- Progress	Ear	- Progress
Bosom	- Increase in beauty	Thighs	- Beauty
Heart	- Good luck	Lap	- Gain of a son
Back	- Great gain	Ribs	- Meeting with relatives
Rectum	- Death	Breast	- Loss
Knees	- Gain of wealth	Feet	- Death

3. DETECTION OF A THIEF

Method

Take some flour. Utter the following Mantra 21 times. After that give some flour to the suspected persons and ask them to make the pills of flour with their saliva. Whosoever fails to make the pill, should be determined as a thief.

Mantra: Om Namah Kartikeyaya.

Another Method

Write the Mantra in a slip and tie the same to the neck of a cock. Then the suspects should be asked one by one to touch the cock. If the cock does not cry, it is alright. If the cock cries when any person touches it, he may be regarded as a thief.

4. OMENS BASED UPON SECRET OVERHEARINGS

To determine the auspiciousness of an action, one should carry a bowl filled with water and a betel-nut in

his hand. He should be accompanied by one more person and stand in the backside of the house of

- | | |
|--------------------------|---------------------|
| 1) a Kshatriya | if it is Sunday. |
| 2) a Chandala(out-caste) | if it is Monday. |
| 3) a Washerman | if it is Tuesday. |
| 4) a Barber | if it is Wednesday. |
| 5) a Businessman | if it is Thursday. |
| 6) a Blacksmith | if it is Friday. |
| 7) a Goldsmith | if it is Saturday. |

Both the persons should listen to the conversation of the persons inside the house. If talk inside is good, the action is likely to bring about good results. If the conversation is ominous, the proposed action may result in bad consequences. After over-hearing the talk, the water and the betel-nut should be dropped there on the ground.

5. OMENS, WHICH ARE CONSIDERED AUSPICIOUS AT THE TIME OF GOING FOR SLEEPING.

1. Pulsation in the left nostril of a woman.
2. Pulsation in the right nostril of a man.
3. Sound of a conch.
4. Roaring of a lion.
5. Tuning on a flute.
6. Bellowing of a bull.
7. Neighing of a horse.
8. Sudden horripilation in the limbs.
9. Sitting of mouse on the bed.

Precautions

1. One should sleep in a way that the head should be placed in the Eastern direction. Placing the head in the Southern direction is neither good nor bad but putting the head in the Northern, Western and their sub-directions is harmful.
2. Lamp should be placed in the left side of the bed at a distance of about two feet. It should not be placed in the direction of head and feet.

3. The distance between the head and the wall on that side should not be less than one foot.
4. One should not put on placed clothes during the sleeping period.
5. One should not place one's head on the threshold of the door.
6. One should avoid sleeping at the time of sun-set.
7. The legs of the bed or the side of legs should not be higher.
8. One should not wear a garland at the time of sleeping.
9. One should not brush the hair.
10. One should not eat while lying on the bed.
- One should sleep placing the left side on the bed.

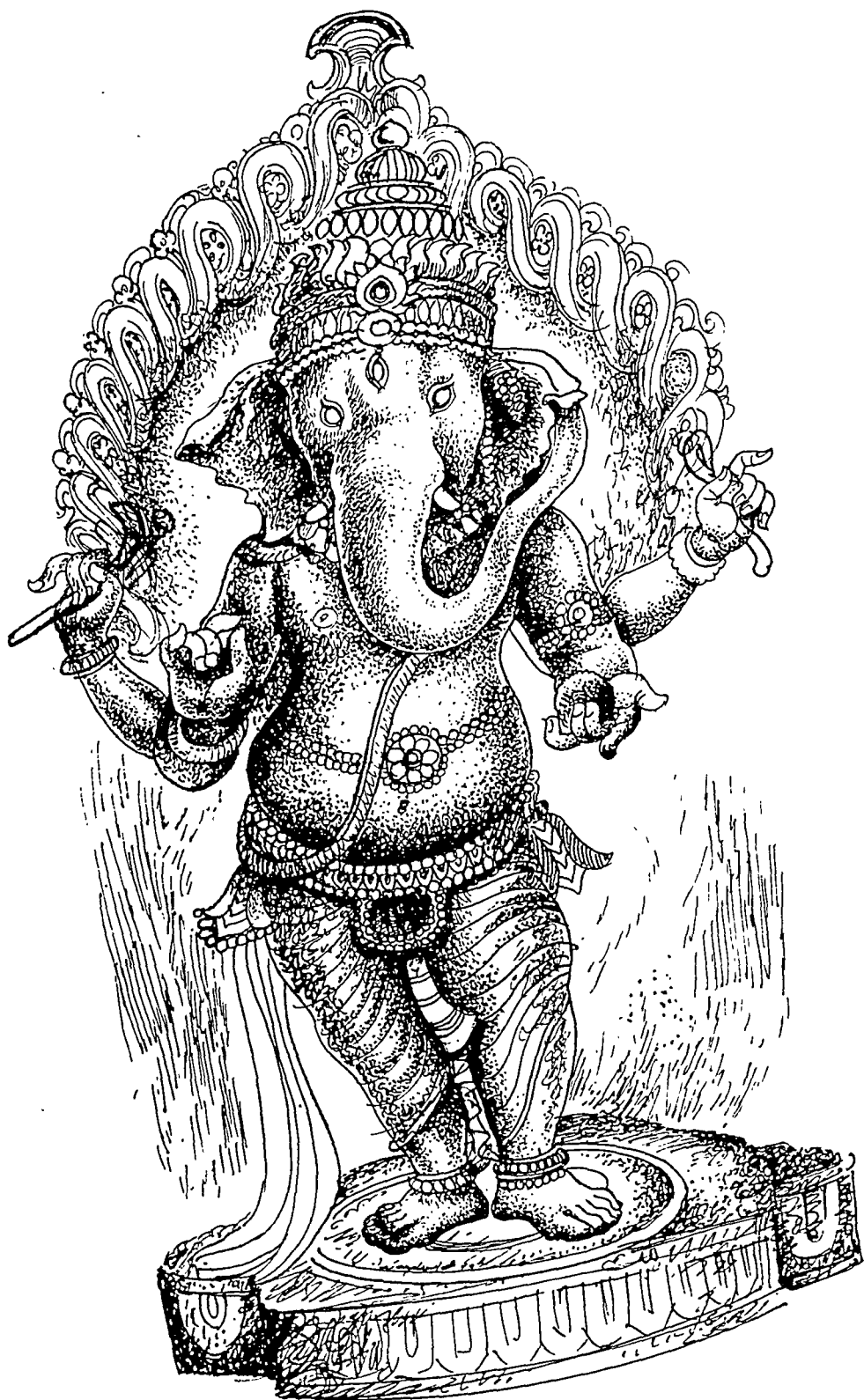
a. DREAMS AT THE TIME OF RISING FROM THE BED IN THE MORNING

(i) Auspicious

1. Seeing a beautiful lady, a girl or a fish.
2. Hearing the hollowing of a ray.
3. Seeing a swan, a ray or a peacock.
4. Seeing an elephant, flowers and a pot full of curd.
5. Seeing the teacher or preceptor.
6. Seeing the sugarcane.

(ii) Inauspicious

1. Seeing a crow, a broom or shoes.
2. Hearing the cries of a weeping person.
3. Hearing anyone sneezing.



CHAPTER III

Annals in regard to the effect of Bad Omens

INTRODUCTION

Ganesha, the Indian god of wisdom has the same qualities as Janus of the Latins. All the religious ceremonies known all the literary works and most of the affairs of importance of the pious Hindus begin with an invocation to Lord Ganesha. Though varying in their accounts regarding the events of the birth of Lord Ganesha, all the puranas refer to the fact that he is the son of Shiva and Parvati. His head is of an elephant as shown in the picture. He rides on a rat. As he is regarded most suspicious of the gods, his images generally adorn the houses of people and the shops of the businessmen.

It is said that at the instance of Lord Brahma, Ganesha became the name of the great sage Vyasa during the writing of the *Mahābhārata* and the puranas. He is described as invincible, the giver of victory, the destroyer of obstacles and the source of knowledge *Enlightenment* and success *Success*.

INSTRUCTIONS

1. Ganesha, being first of the gods to be worshipped in any of the ceremonies, is to be considered as the presiding deity of omens as well.
2. Before writing or inscribing an omen on a piece of paper or on some metal one should utter—*Shri Ganeshaaya Namah* (salutations to Lord Ganesha).
3. Due to non-availability of Hurch-paper, the diagrams may be inscribed on simple plain paper.
4. Where the name of a special deity is mentioned, it should first be saluted, but after the invocation to Ganesha.

**AMULET FOR ACHIEVING SUCCESS IN ALL
SORTS OF ENDEAVOURS**

2	9	2	7
6	3	6	5
8	3	8	1
4	5	4	7

Method:

This amulet containing the mystic diagram of 20 should be written on a piece of birch paper and then put inside the cap, turban or a pocket. It will bring sure success to the wearer in all sorts of his endeavours.

AMULET FOR GAINING INFLUENCE WITH THE AUTHORITIES

492	499	2	7
6	3	496	495
498	493	2	1
4	5	494	497

Method:

This amulet containing the mystic diagram of 1000 should be tied up above the left elbow.

AMULET TO WARD OFF THIEVES AND FIRE

9	16		7
6	3	13	12
15	10	8	1
4	5	11	14

Method:

One should wear this amulet containing the mystical diagram of 34 to ward off the danger from thieves and fire.

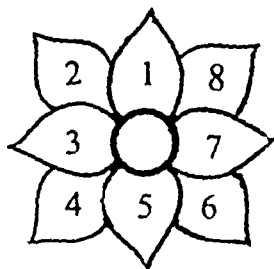
AMULET TO WARD OFF THE EVIL SPIRITS FROM HUMAN BEINGS

27	34	12	7
6	3	31	30
33	28	8	1
4	5	29	32

Methods:

This amulet containing the mystic diagram of 70 should be put on the body.

AMULET FOR VICTORY IN A BATTLE



A Warrior should inscribe this mystic diagram on a plate of copper and worship it with incense of mixture and put it on his person. Then, if he challenges the enemies, they will flee from the battlefield.

AMULET TO WARD OFF EVIL-SPIRITS FROM ANIMALS

49992	49999	2	7
6	3	49996	49995
49998	49993	8	1
4	5	49995	49997

Method:

This should be written on a sacred birch paper and, put inside the bronze cover and then tied, in the tail or neck of the suffering animal.

AMULET FOR SURE SUCCESS IN ANY FIELD OF ACTIVITY

Krang	Krang	Krang	Krang	Krang
Hring	Sade	Krang	Uwahring	made
Kum	Kum	Kum	Kum	Kum

Method:

This amulet should be inscribed on a piece of birch paper with saffron (Kumkum) and yellow pigment (gorochana) while sitting at a cremation-ground. The "Yantra" should be tied in the arm. It will result in sure success in the field of persuasion. Following mantras should be written in the bottom of the Yantra.

1. Mantra:

"Om namo dhar yitre drayakhadgavatai vidyadharmya
khadgagrahine Swaha Pindam".

2. Mantra:

"Om namo aing Kring hring padmavati mama
saphalaudiytre varadeyam namah.

The utterance of these mantras should be made 108
times to gain success in difficult matters.

AMULET CONTAINING THE MYSTIC DIAGRAM OF 78 TO WIN ELECTION

<i>Pankha</i>	<i>Ma</i>	<i>Phe</i>	<i>Chai</i>	<i>Vai</i>	<i>Jye</i>	<i>Asa</i>	<i>Shra</i>	<i>Bha</i>	<i>As</i>	<i>Kar</i>	<i>Pha</i>
1	2	3	4	5	6	7	8	9	10	11	12
2	3	4	5	6	7	8	9	10	11	12	1
3	4	5	6	7	8	9	10	11	12	1	2
4	5	6	7	8	9	10	11	12	1	2	3
5	6	7	8	9	10	11	12	1	2	3	4
6	7	8	9	10	11	12	1	2	3	4	5
7	8	9	10	11	12	1	2	3	4	5	6
8	9	10	11	12	1	2	3	4	5	6	7
9	10	11	12	1	2	3	4	5	6	7	8
10	11	12	1	2	3	4	5	6	7	8	9
11	12	1	2	3	4	5	6	7	8	9	10
12	1	2	3	4	5	6	7	8	9	10	11

Method:

- A. This mystical diagram, if inscribed on a piece of birch paper and worshipped with incense of a mixture of eight types of auspicious perfumes, written with the tip of a sword on Sunday falling on Chaturdashi (14th day of the lunar fortnight) and if put on by a person, he will never be defeated in the battle.
- B. If this diagram is inscribed on a birch paper and is placed inside the turban or cap, it will influence those, who are sought to be influenced by the wearer.

**AMULET TO WARD OFF THE EVIL EFFECTS
OF INAUSPICIOUS EVENTS**

42	49	2	7
6	3	46	45
48	43	8	1
4	5	44	47

Method:

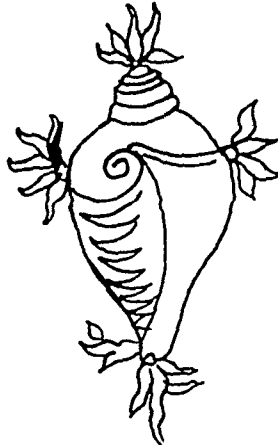
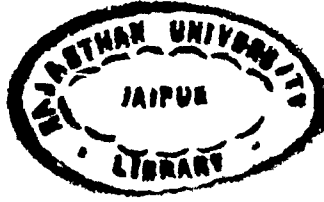
This amulet should be written on a piece of birch paper and then tied above the elbow enclosed in a cover made of bronze.

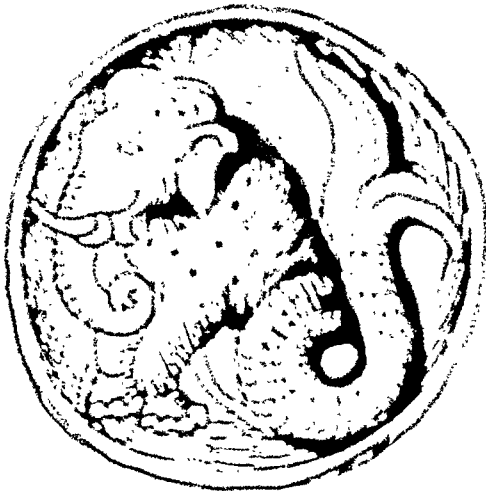


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Evil

*For every evil under the Sun
There is a remedy, or there is none;
If there be one, try and find it
If there be none, never mind it*

(WC HAZLITT: ENGLISH PROVERB)

HINDU OMENS

C. D. Bhatwan

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Preface

Everywhere, in every part of the world, people have belief in signs and portents. Sometimes they are dismissed as mere superstition, sometimes the fate of a nation has hung in balance on the decision of an astrologer or soothsayer. In every civilisation, from the most ancient to the advanced Western cultures of today, reliance is placed on omens and their interpretation.

In India these notions developed from a huge body of unwritten folklore into an interesting branch of knowledge called *Shakunashastra*, or the science of Omens. Basing their predictions on the same natural phenomena which occur throughout the world, such as the crowing of a cock, or a cat seen on the road, the sages of old built up a complex system of divination which became the closely guarded secret of the priestly families. There are a number of works on Hindu mythology but I have not so far come across a comprehensive English book on Hindu omens and oracles. The present work, therefore, is an attempt to bring this complex science within the reach of the majority of people who find it difficult to make use of the ancient Sanskrit texts on the subject.

A large part of this book is a translation from *Shakunauti* a volume written by an unknown person in the middle of the eighteenth century in a local dialect of Rajasthan. *Shakunauti* was a compilation which included references from ancient Sanskrit texts as well as from *Ramajnaprashna* of the Saint-poet Tulsidas. I have also drawn from *Basantarajashakunodaya* by Basantaraja, written some time before the twelfth

believed and was originally proved by subsequent history of Indian Astronomy, and from *Parasharashikharānanda* compiled by Mahadeva of unknown times and date. Whenever ancient India texts have divergent opinions regarding the suspiciousness or credulousness of a particular event, I have given verbatim in the present-day public opinion in the country. Amongst the works in English, I received great help from the *Standard Dictionary of Folklore, Mythology and Legend*, published by Funk & Wagnell Company, New York, 1907.

Information by the discovery of dice is today a common phrase in India. Although its history is uncertain, A manuscript of Gargyanika preserved in the Tripura Library and referred to in Burnell's Catalogue has a long chapter containing 135 verses on *Parashar dice*. Late Sir Shankar Balakrishna Dutt in his famous work *Shikshapramanika* (Munich) maintains that on the basis of language *Parashar* seems to belong to B.C. 800. Shishu, Bhoni and Chikhamani are also said to have compiled their own original works on *Parashar* though now no longer extant. Sir late Sir Dutt was right in his observation that *Parashar* was originally a Hindu system and the Greeks copied it from India where it somehow became extinct.

During the last two centuries extensive research was conducted by famous Indologists in ancient literature of India and numerous books were published in the fields of Philosophy and Religion, Arts and Sciences. More recently many books on comparatively unorthodox topics like the Tantras and Tantric Shastras or Magic and Tantric subjects have been published. There, however still existed a gap in so far that folklore about beliefs and traditions of the common people dating back to immemorial times had not been dealt with on the subject of Customs and Customs. Such traditions and beliefs have been in existence since the hoary days of the past not only in India but all over the world and

many more persons have faith in them, than is generally accepted. There prevailed at one time an attitude of looking upon these with disfavour and dismissing these as mere irrational superstitions with the result that the folklores remained relegated to transmission by word of mouth and not much of written accounts thereof came into existence. In India, however, there does exist sufficient recorded literature in this field. Nowadays when subjects, like Psychiatry, Para-psychology, Extra Sensory Perception and even Withcraft, Occultism and Black Magic are attracting attention of Scientists and investigators, the literature from Eastern lore on this unorthodox subject surely deserves a serious study.

It is due from me to pay homage to the spirit of the Great Himalaya in the laps of which I was born. Graced with flower-valleys, deep caves, holy rivers, and centres of pilgrimage like Badari Nath and Kedar Nath, the sacred region has been the home and cradle of Aryan Civilization.

I can hardly find words to express my indebtedness to my parents, Vaidya Shri Narayan Datt Bijalwan and Shrimati Maheshvari Devi and also to my uncle Pt. Bachi Ram Jyautishi for inculcating my interest in the wisdom of the masses.

My gratitude is due to Dr. Madan Mishra, Principal Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, New Delhi for his loving inspiration and permission to use some of the rare manuscripts of the Institute. I also thank Mrs. Tara Tikku, Dr. R.D. Tripathi, Kaviratna Shri Amir Chandra Shastri, Shri D.D. Nautiyal and Prof. Late Brij Bihari Sarup for their spontaneous help in this endeavour.

I would also like to thank Mr. Kedar Nath Malhotra for his untiring efforts in procuring material and his constant encouragement to me to complete this book; Mr. Shiv Nath Mehta for his helpful advice during production; and Mr. Raj Kishen Tuli for seeing the book through the press.

Lastly, I am grateful to *Acharya Ram Charan Vyakul* of Jaipur, for making available to me the rare manuscript of '*Shakunauti*'.

New Delhi
1977

C.D. Bijalwan

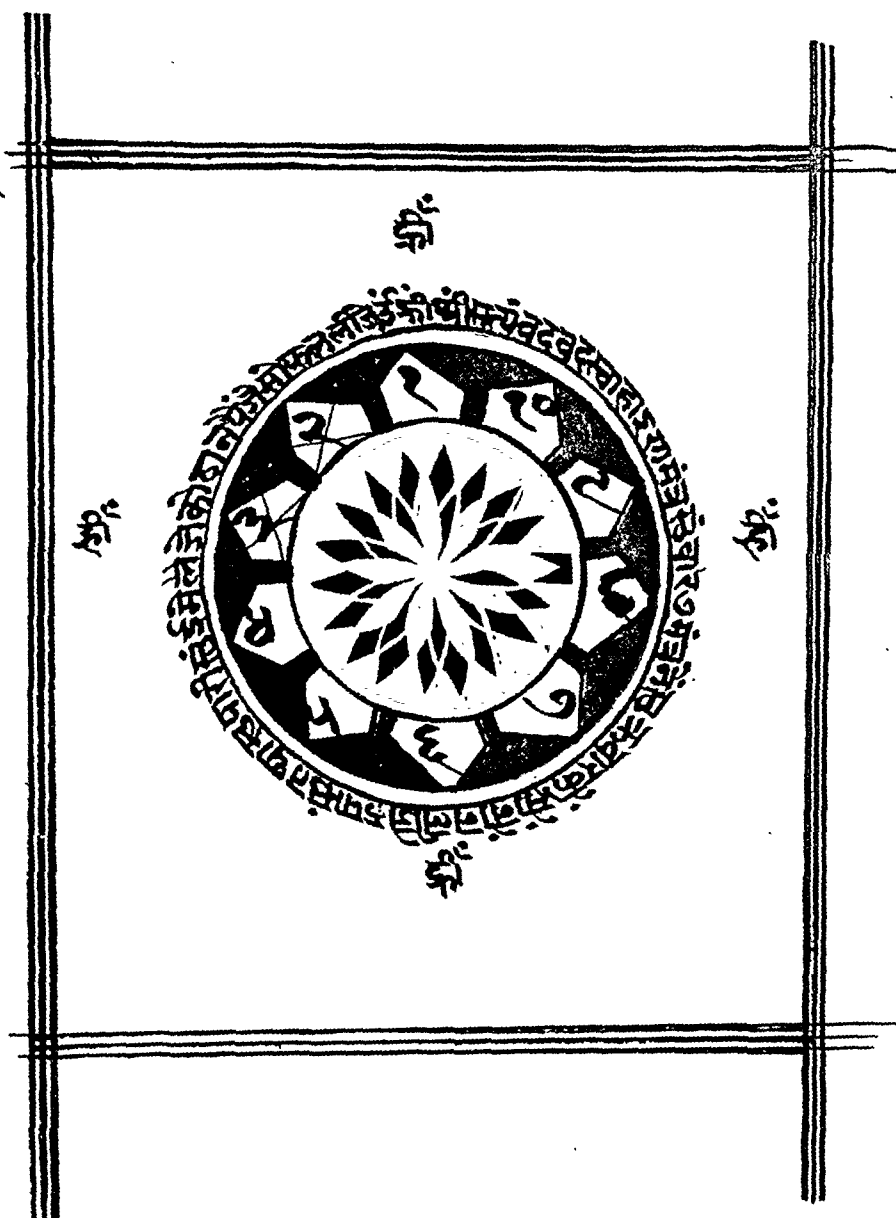


Diagram delineating the concept and process of Mystic Decalogue.

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CHAPTER I

Universality of Omens

Everyone of us on some occasion or the other at some moment of crisis, may have faced an uncanny sense of insecurity. The world around looked threatening and certainties seemed to dissolve into uncertainties. It is at such times that we tend to turn away from the world we know to those higher supernatural powers we hope may, in some unknown and secret way, intervene and come to our succour. Believing the way our ancestors did, that somehow those superior powers may counter the blows of Fate, or offset the impending (or imaginary, if you like) disaster, we are agreeable even to perform little secret rites, or carry charms or talismans, for warding off the evil or to bring good luck.

This is valid as much for the modern man in today's scientific and technological age as it was in the ancient past as we learn from records of old civilizations of Egypt and India, or from the myths of Greece and Rome. The latter have contributed in such a large measure to the thoughts and literature as well as beliefs traditions and civilization of what we today know as the Western World. The 'horseshoe', an emblem for good luck, as now universally believed, is traceable in the shape of the crescent moon to the religious life of Egypt, the traditional Home of Magic. The 'cat', now associated with Black Magic and evil Omens, was at one time an important object of religious worship. As a sacred symbol, in Egypt its role got reversed in some unknown way down the centuries. In ancient Greece 'spilling of salt' was considered an Omen of misfortune. Salt (because of its preservative powers) was considered

as the symbol of life even farther back in the earlier primitive communities. The belief holds good even now and to offset the evil effects of an accidental spilling of salt, throwing of a pinch 'over the left shoulder', right 'into the Devil's face' is a common practice down to our own day. It is thus quite apparent that such common-man's beliefs are prevalent as much in the West as in the East and these go back to the ancient past of man all the world over.

In India, the origin of such omens or beliefs goes back to the ancient times of the Vedic Civilization when the sages and teachers used to run their famous educational and philosophic centres in the dense forests away from cities and habitations. Living in such close proximity with Nature obviously necessitated a study and deep awareness of its various moods and changes. The calls and movements of birds related thereto were the first to be noticed and analyzed. Thus originated the Science of Omens and in the course of time, other modes and media of forecasting were added to it.

It is interesting in this context, to speculate that in ancient communities, the seasonal changes and natural phenomena gave rise to certain beliefs which essentially represented the cumulative experience of successive generations of men and women, passed down in the shape of the memory of the human race. In primitive times, essentially, all activities of men, whether on land or sea, were greatly affected by the phenomena of nature, whether for raising the seasonal crops on land or when on the high seas, the signs of approaching the land-mass so important to sailors out on a long voyage. The appearance of birds indicating a land-mass nearby was thus quite important. Similarly, the arrival of the summer or spring season or the impending rains coincided with the sighting of certain birds, known as sure harbingers of the eagerly awaited weather. In olden days these signs served certain needs for fulfilling which the modern weather-men have developed the radar and the satellite. Now we possess

temperature/wind speed-direction gauging instruments of such acute accuracy and such large ranges. Still, in primitive times, the behaviour of birds and their very high sensitivity to sense the precursor conditions of important phenomena like the coming storms, earthquakes, rain, etc. were the only 'tools' of the meteorologist of those days. It is lucky that they did not possess aeroplanes of high speed, otherwise the 'birds' would have had to be carried along on the 'flights' so that the weather in the next 10/20 miles could be guessed by watching the reactions of the feathered creatures.

The Indian View of Omens

Signs such as call of birds, falling of meteors, throbbing of limbs are generally termed as *Shakuna* and the branch of knowledge dealing with this subject is called *Shakunashastra*. 'Omens' and 'Science of Omens' are quite appropriate English equivalents to denote the concept behind these Sanskrit words.

Omens were grouped by ancient Indian thinkers, after considering various prevalent modes of foretelling of future events, into eight categories known as:

(1) Bhauma, (2) Utpāta, (3) Svapna, (4) Ulkāpāta, (5) Anga, (6) Vyanjana, (7) Lakshana and (8) Svarodaya. These will be discussed in detail in the following Sections.

Though the term *Shakuna* had its origin in the association of sounds of birds (due to its primary denotation), yet, if its etymological meaning 'the source of foretelling' (*Shaknoti Shubhāshubham vijnātum*) were taken into consideration, the term *Shakuna* embraces all manners of foretelling of events. It is no doubt true that the Science of Omens originated, at first, in study of the calls of birds by the sages, who lived in *ashramas* in the dense forests. Later on activities of other animals and natural events such as floods and earthquakes, etc. were also gradually included under the fold of Omens.

Branches of the Science of Omens

We may now examine the various branches into which Omens have been classified.

I. Bhauma: *Earthquakes*

As human-beings live on earth, the happenings that affect the structure of earth inevitably affect the living beings also.

It is primarily the natural resources of a particular region which make its inhabitants prosperous or poor. Indian seers were aware of this fact and hence they looked upon the natural events as some of the initial and original types of Omens. Earthquakes, tremors, etc. come under this heading. These events dislocated the day-to-day life of the people. So, conventionally they were regarded as inauspicious. Earthquakes bring about serious disorder and indicate impending disaster not only for the people, but also to the rulers of the region.

II. Utpāta: *Calamities*

Unusual events, such as drought, excessive rain, hordes of rats, plague, foreign invasion, etc. are the type of Omens which were termed as *utpāta* in India. Rain looking like blood (red) or milk (white) or curd also comes under this category. These were naturally bad things and the masses of India considered them to be ominous. They indicated impending calamity.

III. Svapna: *Dreams*

Dreams were taken to be one of the reliable sources of premonition. *Svapnas* (Dreams) were thus accepted as parts of the eight-fold Science of Omens. People all over the world have dreams, but conventions offer different types of interpretations to them. It is, however, generally believed that they are media of communication between the dreaming human being and other individuals (and also the spirits of the dead). Indian literature contains numerous incidents related to accounts of the dreamt events. Usha the charming daughter of *Vana-sura* was supposed to have fallen in love with Krishna's grandson Aniruddha whom she

'saw' in a dream. The problem of dream-state finds a mention in the Upanishads as well. The Jain Sage Abhayadeva has stated that to feel oneself easing in a dream, is indicative of one's impending loss of money.

IV. *Ulkāpāta: Atmospheric Events*

Appearance of heavenly bodies in unusual forms, colours and combinations has also been regarded as a distinct type of Omen. Solar and lunar eclipses were included in this category. Many Hindus do not eat or drink anything during the period of an eclipse. After it is over, they bathe and clean the utensils, clothes, etc. before resuming their normal work. Fire-balls, shooting stars, comets and anything dazzling but short-lived also come under the purview of these atmospheric phenomena, which are taken as ominous by the masses of India.

V. *Anga: Throbbing*

The people of India have been quite sensitive to their own physical features and sensations and the Indian sages have given ample space to the phenomena of the throbbing of limbs and included the analysis thereof in the eight-fold system of the Indian Science of Omens. Such beliefs exist in other parts of the world also. It is generally believed that the throbbing in the right-side limbs of a man and left-side limbs of a woman are auspicious. A number of works on Indian Astrology contain vivid accounts of the implications of these phenomena.

VI. *Vyanjana: Marks*

A mole, a black spot on any part of the body, black spot in the pupil of the eye, or some such mark in the limbs of human beings have been viewed by Indian thinkers as a ground for analysing the character, habits and fate of the concerned individual. For instance, it is held that a glittering mole in the chin, or below the navel of a girl indicates that she will prove auspicious to the husband and her family. Common people of India strongly believe in the importance of these marks.

VII. Lakshana: Features

Reading the lines, features, 'symbols' and mystic figures on the body of any person constitutes one of the eight types of Indian omens. The study of lines on the hand, which is popularly known as Palmistry is actually a part of this important branch of knowledge. It must be admitted that in modern times the study of hand is the only extant aspect of this science, and reading the lines of other parts of body has become obsolete. But, in ancient times, the authorities on this subject used to deal with all parts of the body, specially at the time of selecting a bride or bridegroom for settling a marriage. In Tibet, the child to be installed as the Dalai Lama was thoroughly checked up from this angle. The princes of India, having the symbols of 'lotus', conch-shell, etc. on their palms or feet were predicted to surely become great emperors in their times.

VIII. Svarodaya: Notes or Snoring

Snoring, breathing through one or the other nostril, vocal notes arising from the singing of musical compositions, calls of birds, and even the tone of voice (on different occasions) were also considered as a *distinct* type of omen in India. Authorities on Indian Astrology analysed the role of the breathing, tones and notes, etc. in determining the character, habits, problems and fate of a human being.

Call of birds also come under this heading. In addition, the breathing of a questioner forms the basis of a special type of prognostication. Breathing through left nostril is known as *Chandrasvara* and through right nostril as *Suryasvara*. Prophecies are made after taking into consideration the 'time' of the question and 'direction' from which the questioner came. *Narapati-jayacharya* is a famous work on this subject.

The Indian Way of Divination

People in India are familiar with a number of devices on divination, amongst which the following are well known and have an all-Indian character: *Grantha-*

Shakuna, *Chūrna-Shakuna*, *Kukkuta-Shakuna*, *Shara-Shakuna* and *Divya-Shakuna*. Here we include a brief review of each of them.

I. Bibliomancy: *Grantha-Shakuna*

People in almost all parts of the world use their sacred books as one of the means of seeking divine guidance. In India, at present, the *Ramacharitamānasa* written by Goswami Tulsidas in Hindi, and Guru Granth Saheb of the Sikhs are frequently used for this purpose. *Ramājñāprashna* a small work attributed to Tulsidas, also serves as an authentic source for making predictions. The scholars arranged the letters of certain *chaupais* (stanzas) of the book in a diagram in such a way that one could go on forming a whole line by adding up the letters placed in each ninth successive house of the diagram. The procedure is that the questioner may place his finger on the syllable in any one house at random and then he has to pick up the syllables of the house which is ninth from that on which he has placed his finger first, and so on. The line formed thus contains the oracle regarding the problem of the questioner. This diagram is known as *Ramashtaka Prashnavali*.

For similar purposes, the Bible is used in Europe. It is often opened with a bent needle. In the Moslem countries the Koran is also consulted for similar needs. The Funk and Wagnall's *Standard Dictionary of Folklore Mythology and Legend* records that 'A western European variant was to weigh a suspected person against the great Bible'. Any other sacred book, written in verse, could also be used for such a purpose. In such cases, the picked-up line is analysed in terms of the question and the prophecy is to be suitably construed. Other Indian Works which are sometimes used for this purpose are the *Vedas*, the *Upanishads*, the *Rāmāyana*, the *Mahābhārata*, the *Gita* and so on.

II. Aburomancy: *Chūrna-Shakuna*

In India the divination based upon the distribution of

pills of flour-paste is known as *Chūrna-Shakuna*. It is an ancient way of foretelling and a number of tribal societies still employ it on many occasions. It is used to detect a culprit amongst a given number of individuals or to select a person to have a particular privilege that cannot be shared by all or to assign a particular position of responsibility in the community. First the entire community assembles at one place. The number of the participants is counted. An equal number of slips of blank paper are prepared. Some sign or indication or word is written on as many slips as the persons suspected, named, to be selected, etc. The rest of the slips are left blank. Then all slips are put in the pills of flour paste. The pills are distributed to all the individuals present. Then the pills are opened. Whosoever is found to have the pill with the marked slip is named or selected according to the nature of the event.

III. Alectryomancy: *Kukkuta-Shakuna*

This is a divination based upon the action of a cock with regard to the picking of grains from the letters of the alphabet in a given diagram. Alectryomancy pre-requires a diagram containing the complete letters of the alphabet of the concerned language without the original order. One has to put the grains upon every letter. A cock is to be placed near by and allowed or guided to pick up the grains. The sequence of the letters from which the cock picks up grains is to be carefully noted. When a dozen letters are thus collected and arranged in the same sequence in which the cock picks them up, one has to try to construe the answer to the question. If no answer can be construed the process is to be repeated till a comprehensive answer is formed. This method of divination is also popular in India.

IV. Belomancy: *Shara-Shakuna*

Divination by the use of arrows was very popular in ancient India. It had many forms. To mention a few. (a) drawing arrows from a container. (b) shooting arrows

to the longest possible distance, (c) shooting accurately and (d) exhibition of the strength and skill in the use of arrows. There are a number of incidents recited in the *Mahābharata*, which could be cited. The local tribes in the hills of Assam even today employ this form of divination. It is said that this method was used by Babylonians, Scythians, Slovaks, Germans and Arabs as well. Arjuna and Karna are said to have so used arrows. Rama's arrows had his name inscribed on them. It was a sort of divination when he pierced the row of seven *sala* trees with a single arrow, and threw the body of demon Dundubhi far away from that place. Rama's exhibition of such skill and strength in the shooting of arrows convinced the monkey-chief, Sugriva, that Rama had the strength to kill mighty Vali. All the contests including the one that was arranged in the Svayamvara of Draupadi could also be cited in this context.

V. Sortition: *Divya-Shakuna*

Sortition, a form of oracular gambling was a very ancient and well-known system of divination not only in India, but even in other parts of the world. A number of books on divination contain a large number of 'sets of answers' pertaining to the various problems faced by anyone. To pick out the pertinent answer to a specific question of a particular person, he has to throw dice on the board as many times or for as many numbers of letters as the 'answer sets' may indicate. The set of numbers of letters formed by the throws is to be interpreted against a predetermined code in the set of answers to discover the result of the throw.

Indian literature is replete with the accounts of such oracular gambling. It is said that in Greek democracies sortition at one stage replaced election by vote. Even now, ties in many elections, and a number of other evenly-placed events are resolved and decisions made by lottery. Homer describes the casting of lots and so does Maharshi Vyasa in the *Mahābharata*.